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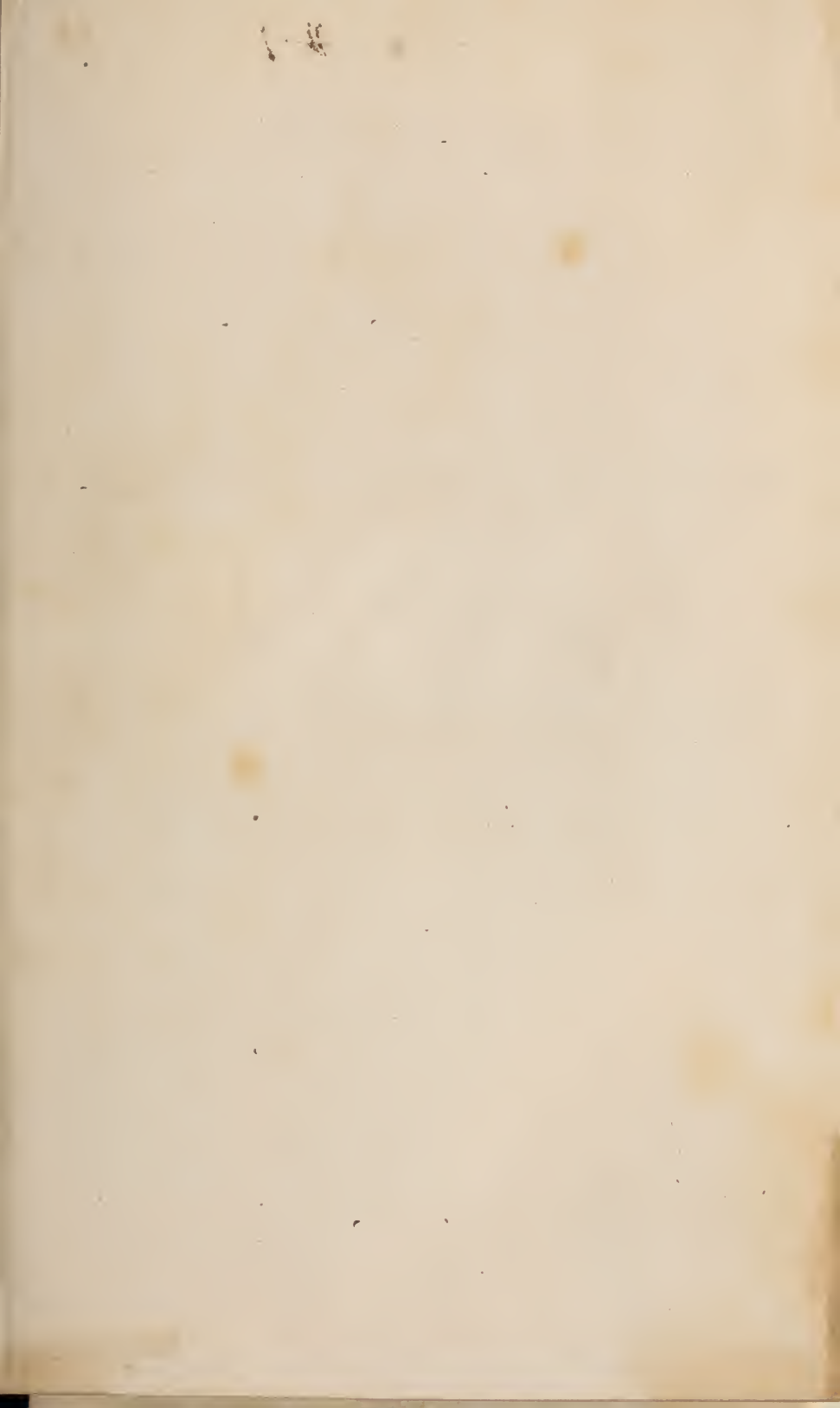
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American Board of Commissioners for Foreign Missions.

Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, JUNE 1,
1859.

AMONG the items of recent intelligence published in September, was an announcement of the very dangerous illness of Mrs. Jack, of the Gaboon mission, while several other members of the mission had been visited with illness less severe. This letter from Mr. Bushnell continues the narrative of such trials, and refers also to other matters which present a somewhat perplexing if not threatening aspect, with reference to the missionary work in that field. The life of Mrs. Jack has been spared, but her husband is constrained to return with her, for a time, to their native land; and new movements by the French are likely greatly to change the whole state of things at the Gaboon. The Christian public will not fail to remember the mission before the throne of grace.

Sickness—Life is Spared.

When I wrote you via England, on the 18th ultimo, we were in great affliction on account of sickness, but God has been better to us than our fears, or our most sanguine hopes. While Mrs. Jack was lingering on the borders of the grave, in hourly expectation of her departure, several other members of the mission were prostrated with fever, and the prospect was that perhaps half our

number might soon be called away. Our house was literally a hospital, and the sick would have suffered for want of care had not some of our Corisco friends been providentially with us. But in our extremity our merciful Father had compassion on us, listened to our cries, and sent healing mercies, saying to disease, Thus far, and no farther, shalt thou go. Thirty hours after Mrs. Jack had been given up, as beyond the least prospect of recovery, some faint rays of hope began to appear; and now, after twenty days' most careful treatment and nursing, we consider her out of danger, unless she should experience a relapse. It was frequently remarked: 'If Mrs. Jack recovers it will be a miracle;' but such a miracle God has wrought in answer to the importunate supplications of her associates, who felt that, possibly, the existence of the mission might depend upon the issue of her disease. All the other members of the mission have been ill with fever, with one exception, but have recovered, and are now enjoying their usual health, with the exception of fatigue consequent upon protracted care and watching. O that our hearts may overflow with gratitude to God, and our spared lives be unreservedly devoted to his service! May we be prepared to do

faithfully, and suffer cheerfully, all his will, and finish the work he has committed to us in this dark land.

State of the Mission—Emigrant Traffic.

The state and prospects of our mission remain nearly the same as they have been for some time past, except that difficulties and discouragements are increasing. The French emigrant traffic still continues, and its baneful influence is sensibly felt. The "Phœnix" recently sailed with four hundred or more on board; and another vessel, belonging to the same firm, is now loading in the river; but I learned yesterday that she was going to another point on the coast, south of Gaboon, to take in a part of her cargo. Many of the people here, of whom we had hoped better things, have been actively engaged in this business as factors, and of course feel less interest in our efforts to promote Christian civilization among them. Commerce is also increasing, and the attention of many is diverted from religious things by its adverse influences. Rum and other foreign liquors are abundant and cheap, so that the means of intoxication are constantly within the reach of all; and the temptation to engage in the rum traffic, is more than the most conscientious of our native traders can resist.

New Arrangements by the French.

We learn that the French are soon to remove their principal naval depot on the coast from Goree to the Gaboon, and greatly enlarge their operations here. Whatever may be the influence which this change may have upon the people or the mission, it will undoubtedly materially increase the expense of living and prosecuting our work in this field. But He who has called us to labor here, and has preserved us so long, will continue to watch over the interests of his cause, and will yet, we trust, in answer to the prayers of his people, pour out the Holy Spirit, and display his sav-

ing power among this people. Pray for us, for all our hope is in the Hearer and Answerer of prayer.

More Sickness—Mrs. Jack to Visit the United States.

June 15. After writing the foregoing I was violently attacked with fever, and for a few days was very ill, but have since recovered and am now enjoying my usual health. Nearly every white man residing at the Gaboon has suffered from fever during the last two months, but as the dry season is now commencing, we shall hope for more healthy weather soon.

Mrs. Jack has been gradually recovering, but has not yet fully regained her eyesight nor the use of her hands. The subject of her returning to America on board the Ocean Eagle has been discussed for some days, but was not decided till yesterday. Finally, in view of the uncertainty of her recovery here, and the liability of a return of the malignant symptoms, and also in view of the fact that Mr. Jack continues to suffer from chronic diarrhea which, together with the influence of the climate, renders him feeble much of the time, we have unanimously concluded that it is best for them to embrace the present favorable opportunity to return.

Prospects.

In reference to the present state of things I cannot speak very encouragingly. The French Commodore has arrived in the river in a steam-frigate, a number of French vessels are here, and others are expected soon. We went on board the frigate a few days since to pay our respects to the Commodore, but he had gone on shore and we failed to see him. We have not heard, officially, what changes are to be made, but understand that the Gaboon is to be a separate colony, independent of Goree and Senegal, with a Governor of high rank to be located here; that they are to make Gaboon their principal naval depot on

the coast; that they are to build at Peter's Point, eight miles above here, on this side the river, &c. One or two hundred soldiers are to be added to their present force here. Time will show what changes are to be made, and what influence they will have upon our mission and upon the field we are occupying. We hope they may all be overruled for the glory of God and for the furtherance of his kingdom.

In a postscript, dated at Corisco, June 17, Mr. Bushnell says: "Mrs. Bushnell and I accompanied Mr. and Mrs. Jack yesterday as far as this place. Mrs. Jack endured the fatigue of getting on board very well and is comfortable. The vessel sails this forenoon, and we return to Gaboon in a day or two."

A letter has been received from Mr. Best, dated June 16. He is constrained to say: "To me, the obstacles to missionary labor here, arising from the unhealthiness of the climate, appear greater than ever before;" yet he also says: "I never felt the urgent need of suitable laborers here more than I do now." "The religious interest which was manifest sometime since, has in great measure passed away. The French are enlarging their establishment, and introducing new regulations, especially in reference to trade. How these changes will affect the interests of the mission we are unable to say. I think, however, not unfavorably, unless our influence as Protestants should be undesirable. The new Commandant expresses himself as very friendly towards the mission."

Choctaws.

LETTER FROM MR. STARK, JULY 26,
1859.

Good Land Station Report.

IN reporting his labors at Good Land Mr. Stark writes:

I can speak of nothing specially interesting in connection with our work during the past year. A very unhappy state of things existed among us a year ago, arising from the difficulty experienced in establishing a new form of government. That state of things has in part passed away. There are still places where the subject of politics engrosses the thoughts and time of the people more than is de-

sirable, but this is not the case in our immediate vicinity. Our meetings have never been better attended, nor have I ever preached, anywhere, to more attentive and quiet audiences. Since the meeting of Presbytery, we have received seven to the church on profession of their faith, and some others will unite with us at our next communion season. A number have been suspended from the church during the year, but no one has been excommunicated. The standard of Christian character in the church is, we think, gradually improving. There is not that manifestation of zeal that we would like to see; nor as much of the spirit of self-consecration, which leads to the exercise of self-denial, and to sacrifices for the promotion of Christ's cause, as we sometimes do see among Christians; but the great doctrines of the cross are evidently better understood, and are taking a firmer hold upon the hearts and feelings of our people. It was formerly the case, that if we chanced to preach upon some subject addressing itself more to the understanding than to the feelings, some would complain, and say they wanted to hear the gospel; as if the gospel was not preached unless there was some such presentation of the work of Christ, and the blessings of salvation, as to produce an excited state of the feelings. But now, we are never more sure of the attention of our people than when we speak to their understandings.

Meetings on the Sabbath are maintained at four different places, by Mr. Stark and the elders of the church. Efforts are made "to bring the people into a more systematic way of doing something for maintaining the institutions of the gospel." Collections taken at three communion seasons have amounted to \$20, and "the annual missionary collection amounted this year to \$65."

The school here has done remarkably well. We are becoming more and more confirmed in our opinion that neighborhood schools are better adapted than any other to the present state of the

people. The whole number in school during the year has been fifty-four, the average attendance from twenty-five to thirty.

The year has been marked by some fearful tragedies, which are to be recorded in the history of intemperance among this people. The want of any regularly organized government, for a year or more, took away all restraint from those addicted to the use of intoxicating drink. The men who keep the shops where this instrument of death is dealt out, use every art to draw our sober, industrious men into the use of it. But I am glad to say that just now, and for some time past, the evil has not been so prevalent. We have both law and officers to suppress these things, and we enjoy more quiet than we have for the past two years. In habits of industry our people are steadily progressing. During no previous year has there been so much done in the way of agriculture.

Sandwich Islands.

GENERAL LETTER, MAY 27, 1859.

THIS letter, written "in behalf of the Hawaiian Evangelical Association," may be regarded as a brief report on the present condition and prospects of the Islands, and of the missionary work there. The view presented certainly is not, in all respects, so bright as many would rejoice to see.

It is stated that, "among the mission families there has been but one death during the past year—a child of Rev. W. O. Baldwin;" and that "Mr. Emerson's health is precarious, in consequence of a stroke of apoplexy two or three months since," while "others are laboring on under the increasing infirmities of age, determined to occupy until the Master comes."

Religious Interest.

God has been graciously pleased to visit the school at Punahou, and quite a number of the pupils give evidence of having been born again. Seventeen from that school united with the Fort Street church at the last communion season; and two with the Bethel church.

President Beckwith's resignation has caused deep regret.

The church at Waimea, under the pastoral care of Rev. L. Lyons, has been much refreshed during the year, and 176 have been admitted to it. At the present time, the Holy Spirit seems to be hovering over the church at Hana. We pray that it may descend with mighty, saving power; for Hana has long been the darkest part of the Hawaiian field. There is also an increasing religious interest at Lihue and Kauai.

Romanism.

The Catholic priests have recently seemed to arouse themselves to more strenuous exertions. A few weeks since, it was announced that ten of the "Sisters of the Sacred Heart" had arrived at Honolulu, and \$700 were speedily raised towards furnishing a nunnery. These "Sisters" are to be devoted to the cause of education, there being about eighty scholars in the Catholic school here. The priests are publishing a series of monthly tracts, and distributing them with much zeal among the people. They have even taken them, repeatedly, to the doors of the Protestant meeting-houses on the Sabbath, and distributed to those who were entering.

Schools.

Some of the station reports have not alluded to the common schools, while others have noticed them in the briefest possible manner. One report states that there is no improvement in the schools, that they are sustained with difficulty, while the number, both of schools and scholars, is diminished. Another says the schools are neither well taught, nor well attended. In two reports it is stated that they are doing as well as in former years, and another says that the scholars have made commendable progress.

In regard to the qualifications of teachers, there is probably an advance from year to year, and there is also progress in the building and furnishing

of school-houses; yet the proportion of houses destitute of windows, floors, and seats, is by far too great. As to school-books, it is to be feared that there has been a backward movement. Whether, on the whole, the schools are more efficient, and the scholars more advanced and better fitted for usefulness in life, than when the missionaries were superintendents, and the very soul of every educational effort, there is great reason to doubt.

Most of the schools that were in operation a few years since to teach native children the English language, have been discontinued. The expectations of their founders and patrons were not answered. In most of them, the knowledge of English which was attained was very slight; and while the pupils were putting forth unsuccessful efforts to acquire the English, they were losing the opportunity to learn reading, writing, arithmetic and geography, in their own tongue. A few of these Hawaiian-English schools, however, have been successful, and are fitting pupils for the Royal school, whence they may be transferred to the preparatory department at Punahou. Several Hawaiians have already commenced the study of the Latin, and the professor pronounces them among his best scholars. There seems to have been progress in the seminary at Lahainaluna, in the boarding school at Hilo, and in the select school at Waioli. In all these schools the English language is taught.

That it is desirable for Hawaiians to understand English there can be no doubt; and the opinion is quite general, that the only effectual method of substituting the English for the Hawaiian, is to gather the children into boarding-schools. And here also is there hope that a remnant may be saved; but unless they can be taken early in life, and trained to virtuous habits, there is no hope.

Foreigners.

In close connection with the mission-

ary's labor among the natives, is the influence of foreigners. These are found in almost every part of the Islands. At Honolulu, Hilo, Kona, Makawao and Koloa, they are quite numerous, and in those places there is preaching in English more or less frequently. Some of these foreigners have many natives in their employ. If they are good men, their influence is perceived in the improved morals of their laborers, and if they are licentious, profane, or otherwise immoral, their influence for evil is widely felt. "*One sinner destroyeth much good,*" and this is emphatically true of immoral foreigners at the Hawaiian Islands. Their influence goes far to counteract that of the missionary. Hence the urgent necessity for throwing a restraining influence around these men, and striving to save as many of them as possible. And as their number is increasing from year to year, the importance of efforts for their spiritual welfare becomes more and more pressing. The future weal or woe of these Islands is much more intimately connected with the moral character of foreigners, than with that of the natives.

The Future of the Islands.

The Islands, or the inhabitants upon them, are gradually working out their destiny. There is a constant, but certain and rapid decrease of the aborigines. The present number of Hawaiians would not probably exceed 65,000, and should the present ratio of decrease proceed unchecked, in a few years the number must be comparatively small. The principal causes of this decrease are—the former and present licentious habits of the people; indolence; the prevalence of epidemics; and the great demand for Hawaiian seamen, who go abroad many of them never to return.

And while the aborigines are decreasing, the foreign element in the community is upon the increase. The number of births among foreigners is equal to that in America or England.

The children of foreign residents are generally healthy, and for the most part, those born upon the Islands desire to grow up and spend their days here. There is also a gradual increase of the foreign population by immigration, most of those arriving from other countries to settle here being Americans, Englishmen, Germans, Portuguese or Chinese.

Canton Mission.—China.

LETTER FROM MR. BONNEY, MARCH 7—
APRIL 20, 1859.

IN this letter Mr. Bonney mentions the death of his "little Chinese foundling," on the first of March, and briefly refers to several matters of some interest in connection with the missionary work at Canton.

Chapels and Congregations.

March 7. Yesterday I had the privilege of opening a new chapel near the central part of the Old City, so called; Canton being divided, by a wall running east and west, into two parts, the northern part called the "Old City," and the southern, the "New City." The street on which my chapel is situated is a great thoroughfare. The room was soon filled with an attentive audience, curiosity being much excited to see and hear the new things started by a foreign teacher. The Gospel of Matthew was commenced for the first Sabbath. The hearers were attentive and decorous in their behavior, and only a few left before the service closed, which continued for an hour and a half. It is so also at other chapels opened within the city. Whether this general feeling of curiosity can be any thing beyond mere curiosity to hear some new thing, time is yet to show; but we ought to improve the opportunity, and be earnest in prayer that God would give his word power to convince and convert many hearers.

31. My chapel services continue with interest, and the room is always crowded. Besides those on the Sabbath, services are held on three other days of the week.

Our Baptist brethren have baptized eight persons this month, one of them a Chinese woman. Two of the men had been pupils of Messrs. Gutzlaff and Bridgman. Thus one sows and another reaps.

Foreign Troops—Steamers.

The foreign troops are making excursions every week, in small bodies. We hear that the rebels and robbers are again on the move in the western part of this province, and have captured Shee-ne Hing, the ancient capital. The Chinese merchants aver, that they will not venture to approach near Canton while foreign troops are here. A beginning has been made in navigating the inland waters by steamers. A small American steamer now plies regularly between Macao and Kawng Moon, a large town in the southwest part of the province, which was visited by Mr. Vrooman in 1855. Another steamer is now building at Canton, to run up the country on the small branches of the river. Such water-craft will help us in the matter of speedy and comparatively safe conveyance to inland towns, and will prove to the Chinese the superiority of foreign skill and science.

April 20. There are now four chapels within the "Old City," two within the "New City," and six in the suburbs; in all, twelve rooms where there is stated preaching of the gospel, not including the open squares and temple yards, occasionally used for "street preaching."

Fuh-chau Mission.—China.

LETTER FROM MR. DOOLITTLE, MAY 31,
1859.

Nine Years of Missionary Labor.

IN commencing this letter Mr. Doolittle says: "About sunrise on the morning of May 31, 1850, the *Lorcha*, which conveyed our company from Hong Kong, dropped anchor in the river Min, opposite the city of Fuh-chau. It has occurred to me to celebrate the ninth anniversary of my arrival by

writing you a short letter, on subjects naturally suggested by the return of this period, or on subjects relating to the cause of missions." Accordingly he proceeds to mention first, his gratitude, that notwithstanding the loss of his wife, three years ago, he has been permitted to remain so long in the field; that his health has been so "remarkably good;" that he has witnessed the formation of a native church; and that several persons, formerly under his care as pupils, have apparently given their hearts to the Savior. He then speaks of

Changes and Progress.

We were welcomed by nine members of the mission. Of this number three have been called up higher, three have retired from the work, and two are in America on account of ill health. This leaves only one now in the field who was a member of the mission when I arrived. In the space of nine years only two have been sent out to join the mission (unless the wife of the brother recently returned and the second wife of the writer should be reckoned as reinforcements).

In the spring of 1856 occurred the first baptism in connection with the mission. On the 31st of May, 1857, just seven years after my arrival, the "Church of the Savior," belonging to our mission, was dedicated to the worship of God. In October of the same year a native church was formed, consisting of four members. In August, 1858, occurred the first marriage of a member of the church conducted in accordance with the principles of the religion of Jesus. During the same month the teacher baptized in 1856 was expelled from the church, for most flagrant violations of the rules of the gospel; and in the following September occurred the first death of a member of the church. The church now numbers eleven members, of whom six are males and five females. Of the females, one is a widow of 70 years, the grandmother of the teacher who died last autumn. Another is a widow in middle age, and the remaining three were formerly connected

with the boarding-school. Of the males, one is a widower about 35 years of age, now employed as keeper of the church; four were members of the boarding-school, and the other is a young man who formerly attended the school as a day-pupil, now employed as a servant in one of the mission families. The four young men are now employed as teachers, native helpers, &c. One of them was married last November, to the eldest of the three young women mentioned above, as members of the church.

Evening Religious Services.

One of these four young men is now teaching a day school, and performs more or less missionary labor besides teaching. The other three, in addition to their appointed and regular duties during the day time, aid me in an evening service in the church, four evenings per week, when the weather permits, i. e. Sabbath, Monday, Wednesday and Friday evenings. Each of them addresses the congregation, either on a passage of Scripture or on some definite subject relating to our doctrines or the customs of the people. Afterwards I bring the service to a close by an address, often having reference to the sentiments and exhortations of the young men. The whole exercise frequently occupies more than two hours. I regard this evening service as a very important one, from the fact that more of the neighbors come in to listen in the evening than in the day time, when they are busily occupied. Some attend quite regularly, and *profess* to be interested in hearing about the doctrines of the gospel. The service is made less formal and regular than those on the Sabbath, often allowing the hearers to present objections or make inquiries, which we always endeavor to answer. The helpers think it highly important that these meetings should be sustained. It is worthy of special remark, that all the native helpers seem to have the right spirit, and to labor with commendable zeal and fidelity.

Increase of Laborers at Fuh-chau.

In less than three months preceding the 20th of March last, the number of missionaries and assistant missionaries in Fuh-chau was exactly doubled; Mr. Smith and wife having joined the English Church mission, Mr. S. L. Baldwin and wife, with three unmarried ladies, the Methodist Episcopal mission, and Mr. Peet and wife, and Mrs. Doolittle, our mission. The Methodist mission now has ten members, our mission six, and the English Church mission four; in all, twenty, of whom nine are unacquainted with the dialect. The English church mission has as yet baptized no Chinese in connection with its labors. The Methodist mission has baptized several tens, including children. I am not able to state the precise number. That mission has an out-station in the country, about ten miles from the suburbs, where there is some interest and where several have been baptized. It has also recently rented a room for a chapel in the city.

Closing Appeal.

Is not the church going to respond to the loud call for men for China? God has opened the empire in accordance with her prayers, and will she not now enter in and possess the land? It is sad for missionaries to realize that the church in America is so uninterested in the evangelization of this land. Would it not have been better for the empire to have remained sealed, as before, unless the new fields for missionary labor may be cultivated?



LETTER FROM MR. PEET, JUNE 6, 1859.

The Church.

THIS letter, together with the foregoing from Mr. Doolittle, will enable readers to form a somewhat distinct conception, upon several points, of the present state of the Fuh-chau mission and its field, and will serve to prepare them to heed the closing exhortation: "Brethren, pray for us." Mr. Peet speaks, as Mr. Doolittle had done, of the

position, employment, &c., of different members of the church, and remarks:

They are a little flock in a vast wilderness, which is filled with beasts of prey. From their own countrymen they may not expect sympathy or support, any further than selfish ends may dictate. But our confidence is in the Lord, that he will provide for his own.

The church members have a prayer meeting among themselves every Tuesday afternoon, and on Friday afternoon we have a Bible class exercise, with prayers and exhortations, at which all are present, one of the missionaries taking charge of the meeting. The monthly concert with the native church members is a very interesting meeting.

There are other individuals, who come under our influence, as teachers and otherwise, who profess to believe in the doctrines of Christ and have requested baptism. We are only waiting to see more decided evidence of the work of the Holy Spirit upon their hearts, before administering that ordinance to them.

Mercenary Character of the Chinese.

The Chinese are an exceedingly mercenary people. It matters very little with them, either how, with whom, or by whom, they are employed, provided their darling object, which is gain, may be secured. The attainment of this end is sufficient to remove all other objections in the minds of most of them. A relative of the Lin family, one of the most celebrated families in the city, finds no difficulty in becoming a teacher to a missionary, simply because he gets more pay than he probably would among his own countrymen. So business men, if they have houses to sell or rent, or if they wish to secure a contract for building, or for any other purpose, on business which they may suppose we have in hand, are ready to come to our chapels, listen to our discourses, and praise the doctrines we teach, so long as there is any hope of securing their favorite end. But as soon as this is gone, they

are off at once. The consequence is, that the wealthy and business part of the community, as well as the literati, find but little inducement to come to our chapels, since their object can not be secured by so doing. Their visits are usually very casual, and for a short time.

The Middle Classes.

A large portion of the people here are very poor, and depend upon the few who are wealthy for capital in trade, and for employment, by which they obtain a scanty subsistence. Many of them are employed only a part of the time, at certain seasons or as opportunity may offer. Their mode of living, their houses, furniture, food and clothing, all exhibit marks of extreme poverty, ignorance, and uncleanness. The streets swarm with this middling class of society, who are generally on business, or seeking employment or pleasure of some kind or other. They appear better in the streets than at their homes, are better dressed, more cleanly, and more sociable. They seem to enjoy themselves more abroad, and in public, than at home with their families. And how can it be otherwise? Ignorance, irregularity, and disorder prevail in the domestic circle. Conjugal affection and fidelity are often sadly deficient, and as for filial piety, as it is sometimes called, it exists more in name than in fact. Their children often grow up in ignorance, idleness, and vice.

Congregations at the Church.

This is the class to whom the Lord calls us to publish his word at present, more than to any other. As they pass our church and other preaching places, they are often induced to come in to see what is going on. Our congregations are thus very fluctuating. Several times during an hour and a half, or about that time, the room is vacated and replenished, by the going and coming of different hearers. Now there comes a rude, filthy, noisy boy, and then a pleasant, sprightly lad; now a coarse, awkward

stripling; occasionally several well-dressed young men, clerks, students and the like, in companies; and then the middle-aged man, the mechanic, farmer, or sailor, perhaps out of employment for a time. Travelers from abroad also, passing to and fro, often turn aside to listen to some of our words.

Religious Exercises—Native Helpers.

Our exercises at the church on week days, are usually commenced by our native helpers. When not otherwise employed, they each have an opportunity of addressing their countrymen in the name of their divine Master, one of the missionaries presiding and keeping order. This is quite necessary, as many who come in are disposed to reply to these young speakers, and to take more liberties with them than they dare do with us. They commonly read a portion of Scripture, or of a Christian tract, and in accordance with what is read, deliver their exhortations. I find them quite serviceable to me, since my return, in helping to make known the truth to the people. They frequently dwell upon the parables and miracles of our Savior with apparently good effect. In meeting the objections of their own countrymen to Christianity they are often quite happy. "These foreign teachers are imposing upon us about their Jesus; who is he?" "Just look into the Imperial Dictionary of your Emperor Kanghi, and you will there find that he is called the Savior of the World. Does that book deceive?" Then follows a statement of what Christ has done, what his doctrines require, what effects these doctrines have produced, and the like. To the objection: "It is a foreign religion, we do not want a foreign religion," they sometimes retort—"Why do you not reject rice, or medicine, or silver, on the same ground?" "Christ is the light of the world; he has set the door to heaven wide open; there is but one sun to lighten the world, and there is but one Savior to save the world." Our congregations are some-

times quite solemn and attentive, the word seems to come home to the hearts of those present with power, and I am led to hope that God is about to do a great work here, in the conversion of souls. At other times, my weak faith leaves me almost to despondency—I begin to walk by sight. But few turn aside to listen to the truth, while the multitude pass on regardless of aught we may say; and even the few who come in, appear stupid and careless, as though they had no concern whatever about their souls.

These are some of our trials, wherein we specially need the prayers of God's people, that we may have grace to bear them, and wisdom to direct us aright. We need the outpouring of the Holy Spirit, to prepare us and our helpers to hold forth the word of life to this people with all faithfulness, and to prepare their hearts to receive it with all meekness, to the salvation of their souls; and I would bespeak the prayers of Christians in our behalf, and exhort them, as did the Apostle, "*Brethren, pray for us.*"

Madura Mission.—India.

LETTER FROM MR. CAPRON, MARCH
28, 1859.

In this letter, Mr. Capron expresses his views and feelings respecting different matters connected with his missionary work, in a manner which will interest, if it does not in all respects encourage the Christian reader. It is well that friends at home should know the darker as well as the brighter phases of missionary experience.

Learning the Tamil.

The end of a half year from the date of my last letter finds me still in Madura; still, with Mrs. Capron, in charge of the girls' boarding school, with the other duties incidental to our being located there in Mrs. Rendall's absence; still working also, the distant station of Partthianûr, with the additional care of Sivagunga; and still plodding on in the Tamil.

No doubt I have gained something in the last, within six months, though I am still far enough from any satisfactory use of the language. Now that I have ventured to preach without an interpreter, I am in the pitiable state of Bunyan's Pilgrim in the Slough of Despond; having left the sure ground of English behind me, and not having reached the firm footing of intelligible Tamil before me. The Tamil, at least as ordinarily spoken, is a difficult language. I am ready to acknowledge this, though even after two years of partially unsuccessful study, and practice too, I cannot say that I am disheartened. On the other hand, the Tamil, when well written and intelligently spoken, is a beautiful language—is sweetness itself, as the word indeed signifies; and what is more to my purpose, it can be mastered.

Trials of Faith.

My station is noticed in the January number of the Herald, I am sorry to say, incorrectly, as to the number of catechists and teachers. At the date of my last, I had one school, one teacher and one catechist. The school, though I tried to present to you the bright side of the picture, I could not continue with any propriety, according to the mission rules, and its abandonment has, of course, thrown the teacher out of our employ. The catechist, though trained in our seminary, and for seven years in mission service, has turned his back upon Christianity, and gone wholly over to heathenism.

The station of Partthianûr being, for the most part, outside of the cultivated portions of our field, has but two congregations. One of these I have already mentioned, as an instance of a congregation gathered and kept up for years for the sake of the teacher's wages. And now that these wages have been stopped, for gross neglect of duty and protracted absence, it is with difficulty that any of the people can be gathered to hear me. This is in the village of Maruchukudy.

In the other village, Sudiur, we have one Christian family, a man, his wife, his son and son's wife being professors of religion. The rest of the congregation cannot be counted on with any certainty. Indeed, with the exception of this one family, I look at the station of Parthianur as an unbroken waste of heathenism and Romanism, and I feel the need of divine aid to accomplish anything there for the glory of God.

A Little Light.

That one family, however, is a light in the darkness, a standing testimony to the truth of the gospel. On my last visit to this village, we celebrated the Lord's supper. The low, mud school-house, the little native trunk, turned on one side and covered with a napkin, for a table, the bread broken for four persons, the single glass of wine, the little knot of communicants, with the few interested bystanders, presented to the angels a striking contrast, I doubt not, to the crowded assemblies of Christian lands. Yet we were enough to claim and to receive the promise of the Savior's presence, and with this we were satisfied. The contribution from the three members present, (the fourth being absent on a visit,) amounted to six pice, or one cent and a half.

Conversation with a Discharged Catechist.

Sivagunga, placed under Mr. Capron's care by the mission, in January last, is spoken of as a field of whose past history "it would be a comfort not to know so much." "Still, when worst comes to its final worst, there is something left on the side of the Lord in Sivagunga, and this is the hopeful beginning of future good."

The most remote congregation is in a village fifty miles east from Madura. The catechist of that village begged me to remove him somewhere—he would not refuse any other place in the mission. I replied: "You are afraid to work here." "No," said he, "I am not afraid of any thing. I never saw any thing that I was afraid of. But I am hindered, on every

side, from accomplishing any good, and the mission must think that the fault is mine. The Romanists are active and watchful; and if I find a man who is inclined to listen to the truth, he has to talk with me cautiously, and hide the books I give him, for fear of persecution."

I replied: "I did not suspect you of fearing any personal injury; but considering the obstacles in your way, and your distance from observation, and the little good you have so far accomplished, you haven't the heart for such a service for the Savior. Now if you have true courage, you are just the man for this post; and if the mission should withdraw you, and put another catechist in your place, they would make a great mistake. You know that a brave soldier wants to be in the front of the battle, wants to lead the attack upon an outpost, wants to be anywhere where the fight is fiercest and the odds are greatest. You know, don't you, that all these villages belong to the Savior, and are to be conquered for him?" "Yes, certainly." "Well then, in this contest the Lord has chosen you to stand in the front. You have nothing before you, and on two sides of you, but heathenism and Romanism, both the bitterest enemies to your work, while you are so far from friends that you feel as if you were alone. The true course is to do your duty with all your might, and to leave the result to your Master." "I know it," said he, "but"——

A Hint to Candidates for the Missionary Work.

It seems to me that there is something in this idea for those young men at home who have chosen the missionary work from the impulse of a grateful heart, because they want to do their very utmost for the Savior, and do not know where they can do more than in a foreign field. It is worthy of a thought by such, that even in heathenism there are grades between which to choose. That is, to recur to my former figure, there are fields of

battle where the enemy is already in full retreat, and the word "victory" has been spoken; there are others where the opposing columns are wavering, and from which we are waiting, constantly, to hear that the very centre has been turned; and there are still others, where, except to the eye of faith, there is scarcely a sign, yet, that the victory is to be ours. Moreover, of these last, there are fields on which the enemy, though obstinate, is divided and undisciplined, and there are fields where the enemy is not only united and thoroughly organized, but entrenched within fortifications that have stood firm for ages. Let any one who covets the very hardest contested field, and the very largest exercise of faith, and who is willing to "die without the sight," turn his thoughts to India, or China; where heathenism was rooted in the soil before the birth of Christ, and has grown strong with the growth of thousands of years.

Girls' Boarding School.

There have been some changes worthy of notice since my last, in the girls school. The assistant teacher, who in a few months had begun to exert a very happy influence on the pupils, was given in marriage about the 1st of December. She went to a remote village, and though lost to the school, I am happy to know, set herself to modest but earnest efforts to do good.

A class of eight pupils graduated on the 28th of March, an address well adapted to the occasion being delivered by the principal teacher. These girls are all members of the church, and have become very much endeared to us by their correct deportment, and by the pleasing evidence they give that they are truly children of God. They go back to their villages with a heart to do good, and we are now hearing from them, (May 11, at Pulney Hills,) by occasional notes, of their attempts to render themselves useful. Seven of the eight are teaching school; and some of them

speak of spending their leisure in teaching the women of the village congregations to read, or in reading to them, and holding prayer meetings with them. One of Mrs. Capron's proposals to them, on their leaving school, was that they should choose some spot at home for secret prayer, and that on every Wednesday afternoon they should retire there, and remember her, and each other, and the school, at the throne of grace. They remind her in every note, that they have not forgotten and will not forget their pledge. Some of these girls are from very poor families, and one of them could not think of any retired spot at home except behind the door of the only room of the house; and there, no doubt, she daily resorts for her private devotions.

The school girls have shown much interest in every thing they have heard of the revival in America. They often pray that the Lord will pour out his Spirit here, as he has in "the America country;" and they will, we doubt not, enter heartily into the plan we have formed for the coming term, of a brief, noon prayer-meeting, to pray for a revival of religion among them, and in the mission generally.

BATTALAGUNDU.

LETTER FROM MR. CHANDLER, MAY 5,
1859.

IN this letter, mostly private, Mr. Chandler makes some general remarks respecting the condition and prospects of his field, and relates a few incidents, which may interest the readers of the Herald.

Progress.

There has been of late no such movement as it would be very pleasant to record, yet there has been progress. In some of the village congregations where there are faithful catechists, there is evidence of increasing stability among our people, and much advance has been made in a knowledge of the way of life.

There is more willingness to submit to discipline, more patience under trials and petty persecutions, and more interest in enlarging the congregation, all of which furnish pleasing evidence that the gospel is taking a deep hold of the hearts of the people.

I have also begun to see here and there, (what I have long looked for,) some improvement in domestic habits. All my catechists speak encouragingly upon this point. Loud, angry and filthy talk is much more seldom heard than formerly, and the beating of wives by their husbands is a more rare occurrence. Still, it will be a long time before these poor Hindoos will adopt Christian or even civilized habits. I have been grieved at the carelessness in regard to the Sabbath. Some think it not wrong to go to their work after having attended church. This is an avowed principle and practice of the Roman Catholics, who are very numerous in a part of this district; and I am sorry to say that many missionaries, of other societies, are accustomed to journey on the Sabbath as on other days. With such examples before them, it is a very difficult matter to kindle, in the minds of the people, a conscientious regard for the sacredness of the Lord's day. Some are, at certain seasons of the year, required to watch the fields of grain on the Sabbath, but I have known of their being seen, in one or two instances, engaged in prayer on their little elevated platform, or watch-tower.

A Pleasing Incident.

An interesting incident has been related to me, of a church member in a village a few miles from here. The man is a weaver, and was on one occasion unable to finish a web on Saturday night, which he had hoped to sell and so provide his Sabbath's supply of food. On Sabbath morning, a heathen man came and offered him an extra price if he would give the cloth that day; but the good man refused, though there were

but two or three hours' work to be done upon it, and he was obliged to fast the whole day. On Monday, when he was constrained to sell the cloth for a sum considerably less than the heathen man offered, the bystanders chided him for his folly, but he replied that he would not weave on the Sabbath, though he lost all.

Superstition.

Another case is mentioned of a different character. A member of a congregation in one of the villages where Mr. Chandler was spending a Sabbath, notwithstanding the efforts of a catechist and others to dissuade him from it, persisted in going to his field to plough. In the evening he was at church, the subject was referred to, and an effort made to enlighten and arouse his conscience, but he seemed quite indifferent. The next Wednesday he was attacked by cholera and died, and Mr. Chandler says :

The report was immediately circulated through the whole community, that he died on account of my cursing him. Some Roman Catholics said their gooroo might extinguish his candles, cover the altar with a black cloth, let the heavy cross go crashing to the floor, cursing them to his heart's content, and not a hair of their heads would be injured; but the American missionary had but to pronounce the word, and in three days a man was dead.

The people are *exceedingly superstitious*. As I mingle with them, I am learning more and more of the depth of their moral depravity. Nothing short of residing in their houses with them, and, I was about to say, being one of them, will ever suffice for learning all. Some who are sick with incurable diseases seem to think it matters little what medicine I give, with my favor or blessing they will certainly recover. An old, blind Brahmin left me the other day, lamenting that he could not get my favor just enough to see a little.



Nestorian Mission.—Persia.

O ROOMIAH.

LETTER FROM MR. BREATH, MAY 11,
1859.

MR. BREATH refers to "the departure of Mr. Rhea," on account of ill health, "for America; the arrival of Mr. Dunmore," of the Northern Armenian mission; "and the establishment of Mr. Ambrose in his field of labor in the mountains," as the most important events of the month at Oroomiah. One object of Mr. Dunmore, in his tour was, to visit the scattered Armenians of that vicinity, "of whom there are quite a number in Oroomiah and the neighboring districts." Mr. Ambrose has gone to Memikan, to supply Mr. Rhea's place. The season for active out-of-door labor having arrived, it had served, Mr. Breath says, "to lessen, in a degree, the unusual spiritual interest which had prevailed for some months among the people." The village schools were mostly dismissed for the season. "The king has ordered the construction of a telegraph from Teheran to Tabreez, to be carried, ultimately, to the frontier."

A Sore Famine.

In regard to the prevalent scarcity of provisions Mr. Breath writes:

The famine now prevalent here, is very distressing. Many have no bread, and are dependent for sustenance upon the herbs of the field. Wheat is selling for about ten times the price it brought four or five years since. The poor are obliged to sacrifice the little property they have, to provide themselves and their families, for a few days, with the necessaries of life, with no bright prospect for the future. A Mussulman sold his children in the bazar, a few days since, to preserve them from starvation. Our helpers are, with most others, affected by this state of things. The pay that was barely sufficient a few years since, is now quite inadequate.

Quite a panic seized the people recently, lest the growing crops should be cut off. We had had no rain for some time, and the young wheat and barley were beginning to suffer. The mollahs exhorted the people to prayer, for rain;

and they marched at the head of a procession of the faithful, all throwing dust upon their heads, as a sign of humiliation. They proceeded out of the city to the fields, and with strong cries and tears besought God to have mercy upon them, and give rain to the parched earth. In a few hours an abundant rain followed! We know that the tender mercies of God are over all his works, and that his ear is ever open to the humble cry of his creatures, so we may not assert that he would turn a deaf ear to even Mussulmans in their extremity; but the truth is, that for several days before this demonstration there had been increasing signs of rain. The Mussulmans, however, give all the credit of it to their chief mollah, and will probably hereafter view him as a saint having favor and power with God.

LETTER FROM MR. COCHRAN, MAY 30,
1859.

Communion Season—Fruits of Labor at Seir.

MR. COCHRAN speaks of a communion season on the 13th of May when about thirty new communicants were received, "making the whole number something over three hundred." He writes:

The number of communicants gathered from Seir, the little hamlet at our side, gives occasion for gratitude and encouragement. The number has increased to nearly thirty; and several others, hopeful converts of the past winter, are candidates for admission at the next season. The gospel has made its mark there, though far less palpably, it must be confessed, than could be desired. Previous to the residence of members of the mission there, this mongrel village, which belongs neither to the mountains nor the plain, was as wild and uncultivated as are the districts of Nochea and Tiary at present. No readers were found, nor any that feared God or maintained a decent outward morality. Probably half the males were in the habit of occasion-

ally plundering the highways, in the disguise of Koords; and much of their substance was spent in intemperance. They were as miserably poor as they were destitute of moral character. But they now generally observe the Sabbath, and with a few exceptions are regular in their attendance upon worship. A large proportion of them have also signed the temperance pledge. During the last winter, the average attendance upon the Sabbath school has been about ninety, and of these, sixty-four now read the gospel intelligently. Thirty women, on the average, attend Mrs. Cochran's female prayer meeting. There is also another weekly meeting, for female communicants, which is attended by all of that class. The change among the people in thrift and worldly prosperity, is very apparent, illustrating the truth that godliness has "the promise of the life that now is." In the present almost unprecedented famine, every family, so far as I know, has bread or the means of purchasing it. There is probably not a village on the plain of Oroomiah, proportionally less embarrassed, or in circumstances of greater comfort.

The Famine—Political Rumors.

You have been informed of the scarcity of money and breadstuffs in our vicinity. We are probably at present suffering a greater famine than has been known within the last century. The oldest inhabitants have no recollection of provisions being so high in price, or so hard to be obtained. Wherever we go, the people seem engrossed with solicitude for the means of daily sustenance. But when will there be a "famine, not of bread, nor a thirst for water, but of hearing the word of God?" Alas, we see but few signs of this! Our visits to the villages are welcomed more from the hope of material contributions to the needy, than from a desire to obtain the imperishable bread. But we remember that the financial pressure in America was followed by the gracious outpouring of the

Spirit, and may we not hope for the succession here, of like spiritual gifts.

There is now promise of a plentiful harvest, to which the eyes of all are turned; but our apprehensions are respecting the continuance of a monopoly of produce by the few ruling Khans, to whom not only the coming harvest, but most of the property of the country is being mortgaged. With present monopolies and oppressions, we can hardly expect a return to former prices, or any essential amelioration in the condition of the people.

Rumors are current that Askar Khan, the Nestorian agent and government spy, who has so long threatened and annoyed the mission, has been recalled; and that the affairs of the Christian sects are to be placed in the hands of the local authorities. As this functionary was sent avowedly to look after our affairs, we infer, from his recall, that the Government has come to regard us with less scrutiny and jealousy.

Armenians in Persia.

The visit of Mr. Dunmore has called our attention to the Armenian portion of our Christian population. We have not yet completed our investigations, but feel sure they are more numerous than we had supposed. The whole number in Azerbaijan is probably but a trifle less than the number of Nestorians. A large settlement of them is also found in Ispahan, and there are a few in Teheran. In point of wealth and influence they are generally inferior to Nestorians, and they are probably more bigoted and less susceptible to missionary influence in their present state. They are, however, more inquisitive, and we should calculate much upon the workings of the gospel leaven among them, could it be successfully introduced.

The Nestorian mission, in view of such facts, has invited Mr. Dunmore to remove to their field, should this seem to him and to the Prudential Committee advisable, "and labor among Armenians or Nestorians, as the Lord shall open the way."

 Syria Mission.—Turkey.

SIDON.

LETTER FROM MR. EDDY, JUNE 27, 1859.

REFERRING to the fact that, as "it is always pleasant to be the bearer of good tidings to those whom we love, so it is a grateful task to the missionary to communicate to his Christian friends tidings of the progress of the Redeemer's kingdom," Mr. Eddy states that, "having seen in a recent journey, such indications for good as have caused in his heart lively joy and gratitude, he would hasten to bid others share his happiness with him." He writes as follows:

Good Tidings—Dier Mimas.

Dier Mimas has been mentioned several times in letters from Sidon, as a large village, situated on the river Litany, in which a small number of persons professed Protestantism about two years ago, and have encountered a storm of persecution ever since, from members of the Greek church, and from the Mohammedan Governor of their district. In spite of reproach and cruel opposition, this little band have been continually increasing in numbers and strength, like the Israelites when suffering from Egyptian tyranny. They have been visited by the missionary from Sidon, and of late, services have been held among them every Sabbath by a native helper. In consequence of their urgent calls upon the missionary for repeated visits, he has been anxious to spend more time among them, but other duties, and sickness brought on by being exposed to a strong sirocco while endeavoring to reach the place a month ago, have occasioned considerable delay in accomplishing his purpose.

But now, when permitted to spend several days there and to hold a series of meetings, he was astonished and delighted to find gathered each evening, after the severe labors of the day in harvesting, an audience of above a hundred souls, all eager, attentive, serious. The number of full grown men profess-

ing Protestantism is above sixty, and though only a part of the women of their families have as yet joined them, counting these with the children, the community numbers fully 120 souls—the largest in Syria.

A Teacher Wanted.

It is not certain that all these will persevere; there are doubtless worldly motives influencing some in enrolling themselves as Protestants; but here is the cheering fact, that this large community, lately ignorant, superstitious Greeks, now offer themselves to us for religious instruction. They are ready to hear the message of the gospel, seem open to conviction and astonished at their previous delusion, and declare it impossible that they should return to their former superstitions. They are exceedingly anxious to have a teacher residing among them, to instruct their children and to conduct their religious meetings, but it is a sad fact, that it is impossible to find a competent person to go there. The native helper who now preaches to them comes from a considerable distance each Sabbath, having first preached in his own village.

Of course, the enemies of the truth have not been quiet while the Protestants have been advancing. They have sought to injure them in person, in property, and in good name, almost daily. Every exertion is made to poison the mind of the Governor against them; and there is no doubt, in the present abandonment of rule by the Sultan, that the furnace of persecution will be heated for them to a sevenfold intensity. May He who was with his servants of old at such a time, preserve and sustain these feeble ones in their hour of need.

With such answers to prayer, such whitening fields, such calls for laborers, will not the church at home be quickened to more fervent prayers, and to more entire consecration of substance and of life to this service.

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## Southern Armenian Mission.—Turkey.

## M A R A S H.

LETTER FROM MR. WHITE, JULY 25,  
1859.*The New Church.*

THE report of this station, an outline of which was published in August, stated that a firman for the building of a house of worship had been received from Constantinople. Mr. White states, that in building, their progress is probably as rapid as could reasonably be expected in Turkey, though to the missionaries it seems slow. "The walls are up to the top of the windows, and with the blessing of God, we hope that, in four weeks more, the mason work will be finished. After that, the carpenter's work will require some six weeks more. The building is sixty feet by forty-three inside; the walls of common rough stone, to be plastered outside and inside; the stone for the windows, doors, and corners, hewn. There will be a gallery on the two sides and one end, the whole seating a thousand or more. It makes a heavy draft upon my time, for in Turkey, in physics as well as in morals, it is almost impossible to get things *straight*. A spirit level would be worth, to me, ten times its cost in America."

*The Congregation—Difficulties.*

Turning from the building in which they hope to worship, to the people who are to worship there, and for whose good the missionaries labor and pray, Mr. White refers to some matters of a trying nature. He says:

In my last I spoke of some troubles growing out of the suspension of two individuals last March. Those troubles are deeper, and have extended more widely, than I then supposed. One of the two men, Simon, is quite a prominent man in the community, and his coming under the discipline of the church has naturally caused his friends to become disaffected. I feel, deeply, that our congregation is not in the state in which it ought to be. The meetings are well attended—very well—and all say the congregation has much improved within two months; still I feel that there is not

that spirituality, that nearness to Christ, that longing for the salvation of others, which there ought to be. I long to see the church finished, and Dr. Pratt with us, so that we may labor more for the *spiritual* good of the congregation.

*Encouragements.*

There are, however, two encouraging signs. The brother of our head man, a prominent merchant of the city, furnishes the soldiers with sugar. Two weeks ago yesterday, (the Sabbath,) they sent for a fresh supply, and our brother, dreading the wrath of the officer if he refused, sent to his store and weighed out the sugar. He has since manifested the deepest sorrow for the act, and Saturday evening told the congregation, with tears, that he ought first to have withstood the officer and been beaten; and even then not to have given the sugar, rather than violate God's holy day.

The other good sign is the great desire now manifested among the women to learn to read. One man spends his whole time going from house to house, teaching; and there are also thirty-five children who, morning and evening, go to their assigned houses and give lessons. One hundred and fifty women are now receiving lessons in this way, seventy-five of whom, for the first time, have begun with the alphabet. Wherever we go we find the Primer or Testament lying open, and its owner eager to show us how far she has progressed. Under the good influence, a number of Armenian and Catholic women have also begun to learn. I cannot but hope that, by the blessing of God, this will result in great good.

Mrs. White and myself have visited fifty houses, where, in almost every instance, five, ten, or twenty individuals have been present; and we have endeavored by conversation, reading the Scriptures and prayer, to lead them to Christ. We hope Dr. Pratt will reach us this week, and that then we can

spend more time in this interesting and important department of labor.

### Deep Poverty.

Our hearts have been filled with deep pity at seeing the extreme poverty of our people here. The deacons tell me that many a family, the past summer, has had but one meal a day, and that, simply dry bread, with perhaps an onion or cucumber, while many families have really suffered from hunger. One good man told me, that his wife, for three days tasted nothing, and I knew another family, that for two or three days at a time have had nothing but cucumbers to eat. It is the custom in Turkey, to lay up in the fall enough fuel, wheat, flour and butter, to last all winter; but our deacon says that not ten men in the congregation, this fall, can lay up sufficient; and Avedis says they are not one fourth as well off, in temporal things, as the Aintab people. One cause is, the great scarcity of provisions this summer; but the exorbitant taxes demanded by the Turks are the chief cause. The people tell me, that *almost one-half of all they can earn*, (and a laboring man can earn but from fifteen to thirty cents a day,) must go for taxes. Yet, amid this deep poverty, I know of no station in Turkey where the Protestants give so liberally in proportion to their means—liberally in assisting one another, and liberally in promoting the spread of the gospel.

The new teacher from Aintab, for the school, we have not been able to secure as yet, but have strong hopes that we shall do so soon. It is too important a matter to let drop.

### Zeitoon.

The Pasha's expedition to Zeitoon resulted in no good. They remained ten days, and returned as empty-handed as they went. I long to see Zeitoon open to the gospel, and often look with wistful eyes to the road, winding over the mountains, that leads to that place. When shall those hardy mountaineers

hear the truth as it is in Jesus, and become free indeed! Should Zeitoon ever be opened, there are twenty-five thousand other persons, in the towns and villages near by, who would then be accessible. May the day be hastened!

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## Northern Armenian Mission.—Turkey.

### ERZROOM.

LETTER FROM MR. DUNMORE, JUNE 27, 1859.

### Tour to Oroomiah.

IN a letter from Mr. Breath, of the Nestorian mission, on a previous page, allusion is made to the visit of Mr. Dunmore to Oroomiah, and to the fact that his visit had served to direct the attention of the missionaries there more especially to Armenians in Persia. Many portions of the account which Mr. Dunmore gives of his tour, in this letter, possess much interest, some for one reason and some for another, and somewhat extended extracts will be presented here. The tour was undertaken "in accordance with repeated requests from members of that [the Nestorian] mission, and a vote of the committee ad interim" of the Northern Armenian mission.

Mr. Dunmore "left Erzroom by post, April 14, and rode through alone; stopping, however, at all the places of importance on the way, long enough to gather up important facts, to learn the condition of the people, and to speak a word for Christ, and scatter a few tracts among them." After passing the two Pasin plains, and a high range of mountains, "the first place worthy of mention is the rich plain of *Alashgert*, some ninety miles east from Erzroom, and covered with miserable villages, mostly Armenian." As nearly as he could learn, there are fourteen Armenian villages on the plain, three papal-Armenian, and about forty mixed—i. e. of Armenians and Koords. Leaving the plain of *Alashgert*, and passing over a quite barren Koordish region, nearly ninety miles further eastward, he reached Bayazid after 10 o'clock Saturday night. Here he spent the Sabbath. Of the place he says: "It has now but 140 Armenian and 460 Moslem houses; if the average of various estimates, that agreed remarkably with each other, may be relied on. The present town is but a miserable remnant of a once large and populous city, built on the south side of a high hill, or hills, overlooking a small plain along the foot of Ararat. Probably there are not more than 1,000 Armenians

now in Bayazid and its villages; the mass having gone over into Russia. The remnant are lamentably ignorant and miserably poor. They have no school." Leaving Bayazid Monday morning, "passing over the Persian line and an almost barren region," by Ovajik, "the rich and beautiful plain of Khoy," and Salmas, he reached Oroomiah Wednesday morning, "six and a half days from Erzroom, including the Sabbath." "After a long, lonely winter at Erzroom," he says, "pleasant social intercourse and the sweetness of Christian fellowship was doubly refreshing, and I shall ever look back upon my visit to Oroomiah as one of the greenest spots along my lone life-journey. The only drawback was the absence of our beloved brother Rhea, who left the next morning after my arrival. Having made all preparations to start that day, he could not well delay; nor could I desire him to do so in the circumstances."

#### *The Armenians in Persia.*

Respecting the Armenians of that region, Mr. Dunmore writes:

Not forgetting the interesting work among Nestorians, for whom so many faithful ones have toiled long and hard, with their kind aid and co-operation, I turned my attention particularly to the Armenian population. We visited several villages on the plain, some mixed with Nestorians, and others entirely Armenian, at one of which I addressed a small audience in their church, on a Sabbath morning, with the cordial assent of priest and people. On the Oroomiah plain there are 550 houses of Armenians. Some, who are mingled with Nestorians, use their language; but for the most part they superstitiously adhere, both to their own peculiarities and the use of their own language. In a few places they have lost the Armenian and use Turkish. But very few of their children are sent to the mission schools, where Syriac is used; though several young men have applied, during the past two years, for admission to the seminary. This struck me as an important and encouraging fact; the more so when we consider how marked the Armenians are for national pride, and decided preference for their own language. That they have manifested, and do now manifest, a desire

to have schools opened by us in their villages, is another cheering fact. The Armenians of that region seem to be less bigoted, though really more ignorant and degraded, as they evidently are more cruelly oppressed, than in most parts of Turkey; and perhaps I should say, taken as a whole, they are less hopeful subjects for the gospel. The question of protection is the great drawback; and how much weight this should have, in regard to commencing labors among the Armenians of Persia, the missionaries on the ground can doubtless better determine than any body else. And how much such labors might interfere with, or aid their work among the Nestorians, they who have had years of experience there, can better judge than I. Their ecclesiastics would doubtless interfere, to the extent of their power, with any direct efforts for the evangelization of the common people; but whether such interference would tend to hinder or to further the cause of freedom and of righteousness, He only knows who gave the command: "Preach the gospel to every creature." I am inclined to believe in God, and also in Christ—trusting him to take care of his own cause, when we obey this command.

#### *Their Number.*

Taking an average of the estimates given us on the ground and at Tabreez, we have at Oroomiah and its adjacent plains, 750 houses; at Salmas and Khoy 1,000; at Tabreez 500; at Tehran and Ispahan 450; and at Kara-Dagh 500: or, according to the ordinary mode of estimating in that country, over 30,000 Armenian souls in Persia. This, I am assured, exceeds the Nestorian population in the Shah's dominions, by at least one-fifth. And to these may be added a few scattering villages in other parts, not mentioned or brought into the reckoning. But I am well satisfied that these estimates of houses fall below the facts, particularly in the region of Ispahan, where there has been a large Armenian population. Doubtless there is now a larger

number of houses than I have given; for I take the lowest of the various and astonishingly variable estimates, of from 450 to 10,000 houses! Of the other places I can speak more confidently, having visited most of them and made particular inquiries of many different persons, some of whom were well informed.

I was surprised to find that I could use my tongue among all classes, and particularly the Christians in the vicinity of Oroomiah. True the Turkoman language of that country differs considerably from the Turkish in the Sultan's dominions, but I could, for the most part, make myself understood. I did not attempt formal preaching, but had the pleasure of addressing Nestorian audiences in the city, at a monthly concert for prayer, at Geog Tapa, and also at Seir, on one of those occasions of peculiar interest, when they gathered around our Lord's table to celebrate his love—days of refreshing for both missionaries and their spiritual children.

#### *The Nestorian Mission.*

In relation to the Nestorian mission, what it has done, and its present circumstances and wants, our brother says:

Of the great, the interesting, the complicated and difficult work commenced in Persia, I need not speak particularly. Verily, a great and a good work has already been done there, and a greater remains to be done. Surely it is easier, and more natural, for the sucking child to lean on its mother and cry for help, than to walk alone; and the weaning process is sometimes a hard one. I know not how more wisdom could have been employed to bring the work there to its present stage; and surely more than human wisdom has directed past efforts, and ever must be needful in the future, for perfecting what remains. May the Great Shepherd bear the lambs in his own bosom, and impart strength to his under shepherds, to lead them beside still waters and into green pastures, till they shall become strong in the Lord and in the power of his might.

But it is truly sad to see the feeble band of missionaries now left, toiling beneath the accumulating burden laid upon them. Surely it is the worst economy possible, to wear out, and thus prematurely use up men, when it costs so much to transport them over sea and land, and furnish them with a tongue wherewith to speak. I am sure that young men in "the schools of the prophets" in America, whose hearts are full of love for Christ, for their brethren, and for souls benighted, could not look upon the overworked remnant of missionaries now in Oroomiah, and the wild mountains of Koordistan, without feelings of deepest sympathy, nor without voluntarily exclaiming, "Here am I; send me."

#### *Return through Russia.*

Mr. Dunmore decided to return to Erzroom through Russia, thus "making a tour in that portion of Armenia." Having procured horses, and a Nestorian who had been in that section of the country, he left Oroomiah Monday, May 16, for Salmas, accompanied by Mr. Cochran. They reached that place Tuesday, and the next day was spent in visiting the Armenian villages on the plain. Thursday Mr. Cochran returned towards Seir, while Mr. Dunmore continued his journey towards Tabreez, where he arrived Friday, and remained over the Sabbath. "So much was said of danger on the way," he remarks, "that I was well nigh deterred from starting off alone from Tabreez. We were told that the road was so infested by robbers, that it was unsafe to travel except in caravans. Indeed the same statement was repeated nearly all along the way, till we were within less than an hour's ride of Erzroom; but we came alone, and saw nothing of robbers."

Leaving Tabreez Monday, May 23, the next day they "crossed the Araxes before the sun went down, and slept that night in the Czar's dominions."

#### *Nakhchavan and its Plain.*

From Tabreez till we approached Nakhchavan, we found no Christian village. Nakhchavan, "the oldest city in the world," situated in the midst of a large and abundantly productive plain, some twenty miles from the Araxes, now contains but 800 Armenian, 2,000 Mos-



lem, and 40 or 50 Russian houses ; if the inhabitants can be believed. The town is sadly dilapidated, and has a miserable appearance. The people, who are devout worshipers at Noah's tomb, built on the south side of the city, it must be admitted, are also faithful followers, in one particular, of the antediluvian patriarch, who left them a bad example after coming down from Ararat, when he drank of the wine of his vineyard "and was drunken." At the same time they can challenge the old world, at least, to produce a richer country than theirs. The finest fields of wheat that I have seen anywhere in the East, were on that plain ; and, in advance of crops elsewhere, it had already begun to take on the golden hue.

Having passed over more than half the road to Erevan in two and a half days, arriving early in the forenoon at Nakhchavan, we rested there till the next morning. On Thursday, the 26th, leaving before light, we rode about thirty-five miles, for the most part through a Moslem region, and over rich plains ; but stopped at two Armenian villages on the way, where the people manifested a readiness to listen to gospel truth.

Friday they "turned aside to visit the notorious cave, or well, where Gregory the Illuminator is said to have been confined thirteen years, more than fifty feet under ground, 'without being eaten by snakes!'" The night was spent at "Heulaser, a village of 150 houses, formerly Nestorians from Oroomiah, and now 'Russians!'" Some thirty years ago, these villagers joined themselves to the Greek church, for the sake of gain, and filled their church with pictures. They retain their own books and language, however, but manifest little or no desire to return to the faith and practice of their fathers." On Saturday, after a ride of ten miles, they entered Erevan.

#### *Ararat—Erevan.*

We passed near the foot of Mount Ararat, apparently approaching it for nearly two days before reaching Erevan, and indeed until we were within a few miles of the city. The Russian side afforded even a better view of the moun-

tain than I had in Turkey. Its eternal snow-cap, alternately looming up against the clear sky, then half enveloped in light clouds, and then again wrapped in dark thunder-storms, gave us every variety of its beauty and grandeur.

At Erevan we were at once recognized by Dr. Perkins's former servant, as well as by other Nestorians and Armenians, who were on their way from Oroomiah to Tiflis. And here let me say, that from the day of leaving Oroomiah till we reached Tiflis, and again on the way to Alexandropol, we daily passed or met companies of poor Nestorians and Armenians, and Moslems too, who were going by thousands to Tiflis for work. It was truly painful to see these oppressed and hungry poor thus swarming from a rich country—than which a finer, richer, and more abundantly productive, I have not seen anywhere in Turkey, Persia or Russia—going to earn a few dollars during the harvest season, wherewith to pay debts and feed their oppressors, as well as their own hungry families. But such are the fruits of Persian misrule and Moslem cruelty.

The Erevan plain, extensive and rich, is covered with Moslem and Armenian villages, of which the former are most numerous. The city is built along the banks of a stream of moderate size, in a low, narrow valley, and must be hot and unhealthy. It is a place of considerable trade, being on one of the highways between Tabreez and the Black Sea, as well as on the post road to Tiflis.

But few Armenians came to my room, and I saw but little of them in the markets. A few Nestorians came in, with their Armenian friends, during the Sabbath, and we had worship together. Where wine and strong drink, with New England rum, flow more abundantly than water, one would naturally expect to find a nation of drunkards—a people whose god is their belly.

#### *Ichmiadzin.*

Monday morning I rode about eight

miles, to the notorious fount of holy oil—Ichmiadzin. The new Catholicos was not yet seated on his throne, but was expected in a few days from Constantinople. As I had purposed to stop there but a couple of hours, it was my intention not to make myself known; and you may imagine my surprise when saluted by a young man, in the church, in less than fifteen minutes after entering it, as “Missionary from Kharpoot!” I was inclined to regard it as providential, however, for a host of Vartabeds soon gathered about to welcome me, and make various inquiries, which soon brought out my Armenian Pocket Testament. Daniel Vartabed, after inquiring if I was “laboring for the spiritual,” took it upon him to show me special attention, leading me through the premises, all the while conversing freely, and finally taking me to his room for lunch, in company with only one other, who was evidently a particular friend.

Respecting the journey from Erevan to Tiflis, Mr. Dunmore remarks: “Suffice it to say, that we lodged at Armenian villages every night except one. The monotony was broken occasionally, by calling at Malakan houses by the way, where we were always sure of a kind welcome. Their houses are uniformly built as nearly in European style as their scanty materials and means will allow; and are at once distinguishable from others, by their glass windows and the air of comfort about them, as well as by the decided slant of the roofs.”

### *Tiflis.*

The travelers reached Tiflis Saturday morning, June 4, and of this place Mr. Dunmore says:

The city being built in a valley, on either side of the Kour, a large and rapid stream flowing into the Caspian, is both low and hot. We found cherries, mulberries, &c., in the markets, fully ripe; somewhat in advance of Oroomiah, which is so much farther south, and on a hot plain.

Estimates of the population of Tiflis were so extravagant and so various, that I am really at a loss what to give as the

probable truth. The numbers given me were as follows: 20,000 to 40,000 Armenian houses; 1,000 Georgian and Russian; and about 500 Papal, Moslem, Malakan and German. I should certainly be inclined to receive the lowest estimate of the Armenians, if any; though I was assured by them that they number 40,000 families in the city. Tiflis is certainly an enterprising and growing city, of extensive trade, for an inland town—a place of decided thrift. It has several quite imposing public buildings, and the dwellings of the most wealthy are unique. The houses are generally well built, many of them in neat Frank style, with gardens attached, which, together with the peculiar dress of the people, and the numerous carriages driving through the streets, give to the city quite a European air. The wealth of the place is chiefly in the hands of Armenians, who are not slow to use it in making a fair show in the flesh, and in excess of luxuries.

Tiflis is unquestionably and emphatically the stronghold of the Armenians. I had religious conversation with but very few of them, and did not deem it expedient to make an onslaught upon their idolatry. No controversial works are allowed in their large book-shop, which do not tally with the errors of their own and the Greek churches. In their high school there are some fifty wild lads, taught the higher branches and French; but the disorder, the noise and confusion that prevailed, contrasted widely with the quiet and good order in the little German school that I visited the same day.

### *German Colony.*

Amid the spiritual darkness and moral desolation there, I found a bright spot. The German colony, or colonies as they call them, in and about Tiflis, the first of which came in 1817, are a light in a dark land. After worship at our room Sabbath morning, with a dozen Nestorians, we went to the German chapel; a

plain, neat building, and sufficiently commodious. Their worthy pastor, Mr. Rotte, being absent at one of their villages, where he preaches one Sabbath in four, a "presbyter" officiated in his place. As the services were in Dutch, I was only edified by the simplicity and solemnity that characterized their worship. I counted an audience of about eighty; which, they told me, was unusually small, on account of the pastor's absence. As he returned the same afternoon, I called at his house, and found, to my great delight and his, that we could communicate in English. He gave me a warm welcome, and we spent a couple of hours in refreshing religious converse. Our meeting was all the more pleasant on account of his former acquaintance with Messrs. Goodell, Schaufler, and Dwight, at Constantinople. He has been pastor of one of the village churches twenty-four years, and three years pastor in the city. The Germans have, in that region, seven colonies, embracing 4,000 souls; 350 of whom are in Tiflis. For these they have now four pastors, and one on his way to them. Their seven schools number, in all, 659 children. They use their own books, in the Dutch language, and have their own teachers; nor are their religious rights infringed upon at all by Government, if their own testimony may be received; and I know of no reason for calling it in question. Mr. Rotte assured me that the present Emperor is more liberal than his father was; and that they, as a colony, have never before been so comfortable and prosperous since coming to Russia. He is rejoicing, too, in the harmony that prevails among the people, both in the city and the villages, and only laments the want of more vital piety, and "hungering for the word of God." We spent a part of the following day together at his pleasant home, when he gave me some valuable information respecting the Malakans, a goodly number of whom are found in Tiflis, as well as between that place, Erevan and Alexandropol. He

surprised me, also, by inquiries about a Koordish chief—Ali Gako—of whom he had heard, and was greatly delighted to learn more particularly. His earnest inquiries about our work in Turkey and Persia, and the deep sympathy and lively interest manifested by him in all our labors, brought our hearts near together.

#### *Malakans.*

The readers of the Herald will remember a very interesting account of a settlement of Malakan Christians, near Kars, given in a letter from Mr. Dunmore which was published in February last; and will be glad to find here further statements respecting that people.

Of the Malakans, or Donkhaven Christians, I have much to say, yet can write but little now. Their origin is not yet known. Mr. Rotte thinks it probable—he says that he has it from them—that their ancestors came from Prussia during the invasion of Russia by Napoleon, in 1812; but I am inclined to think it more probable that they were in Russia long before Napoleon entered it.

The largest number now together are said to be near the Crimea. Another large settlement remains near the Caspian Sea, from whence many have been banished at different times by imperial orders, and scattered through various parts of Southern Russia, with the hope of forcing them into the Greek church. As nearly as I could learn, the number, in all, from 50,000 to 70,000 souls. This however is not a reliable estimate. They have, nominally, no church organization, because they can have none; but they have teachers and preachers, educated in the gospel, and Mr. Rotte assured me that they observe the Lord's supper and baptism, as gospel ordinances. It is against their teachers and preachers that Government has leveled its heaviest blows. They have been watched, and still are, with a jealous eye; and not a few have been taken from friends and family, dragged into slavery, and banished to Siberia. But none of these things move them.

After considerable intercourse with them at various places, and careful inquiry of Armenians and others concerning them, I was prepared for the decided testimony given by Mr. Rotte. He says: "The Malakans are evangelical, and there are many truly pious persons among them." And I may venture the opinion, that they would not suffer in comparison with Protestants in Turkey, or the Nestorians in Oroomiah. Unquestionably there are exceptions—and we have, alas! too many among nominal Protestants—but as a people, the Malakans are strictly honest and honorable in their dealings; moral, temperate, strict observers of the Sabbath; a gospel-reading and praying people; earnestly religious without superstition and useless forms; full of faith, love, brotherly kindness, and true hospitality. They meet together regularly on the Sabbath for worship, pray in their families, and never eat without first invoking the blessing of God, and afterward returning thanks. They are liberal in religious discussion, ever seeking for *truth*, and ready to concede to others the same freedom of opinion that they claim for themselves. If they can be charged with heresy, it must be in holding to the Mosaic law in respect to the clean and unclean in meats; for they abjure alike the use of wines and strong drink, tobacco, and swine's flesh!

Many a countenance was made bright, and many a heart glad, by the assurance that Christians in England and America have heard of them, and are praying for them; and that I should write on their behalf, requesting that they may be earnestly commended to the gracious care of our common Lord.

In the vicinity of Alexandropol, there is another sect, called Tökaboor, which is less numerous and altogether inferior to the Malakans. Being destitute of the Bible, they are, of course, less orthodox and moral, but are quite a distinct sect, nominally Christian. They are said to be strictly honest, but loose in morals

and addicted to the use of strong drinks.

#### *Alexandropol—Enlightened Men.*

Leaving Tiflis Tuesday morning, June 7, we performed the journey to Alexandropol, a little more than one hundred miles, and through a very mountainous, sparsely settled and uninteresting country, in a little more than three days.

At Alexandropol I found enlightened men, friends and acquaintances. Several men came to my room for religious conversation on Friday and Saturday, and it soon became apparent that gospel light had entered this city, and that reports received at Erzoom were not exaggerated. An intelligent priest called on me several times, conversing freely and in the most friendly manner.

On the Sabbath, a dozen came for religious conversation—to hear the word, and not for fruitless controversy. My only copy of the Armenian Bible was eagerly seized, and more might have been sold, as well as other religious books, if I had been provided with them. The people greatly rejoiced when encouraged to hope that a book-shop would soon be opened at Kars, to which they could have easy access.

Alexandropol is situated in the midst of a large plain, but poorly watered, and consequently it does not support a great number of villages. The city contains 3,000 houses; 2,500 of which are Armenian, and about 500 Papal, Old Greek, Russian and Moslem. The town is annually growing.

#### *Central Darkness.*

It is a noticeable fact, as well as painful, that as you approach the heart of Armenia, you enter thicker darkness and deeper moral degradation. There Satan seems to be seated on his throne, with his obedient children right about him; while Armenians scattered without, and on the borders of their departed kingdom, are less given to idolatrous worship, to forms and superstitions, and consequently are more accessible to the gospel. Their

foolish but deep-rooted national pride, is a monstrous hinderance in the way of their receiving divine truth. In this particular, there is a marked difference between them and the Nestorians.

#### *Safety in Journeyings.*

At Alexandropol Mr. Dunmore heard reports, greatly exaggerated, of the dreadful earthquake at Erzroom. He hastened on, and "after a tour of twelve hundred miles, was glad to get back, June 18th, even to that gloomy city of both physical and moral desolation." Recognizing with deep gratitude the preserving goodness of God, not only during this journey but on many others, he says: "I have traveled over six thousand miles in Turkey, and one thousand in Persia and Russia, on horseback; between two and three hundred on goat-skins upon the Tigris; and over fifteen hundred by steamer; without sickness by the way; without accident or the loss of an article of value! And I have never taken a guard when traveling alone, for protection from robbers. Surely, we may safely trust Him who says: 'Believe in God, believe also in me.'"

With reference to the earthquake, of which he had previously given an account, published last month, Mr. Dunmore says, in a postscript, dated July 6: "Slight shocks continue here occasionally. Last evening, between sun-set and dark, one was felt which brought the people suddenly into the streets and yards. No perceptible damage is done, however, by any of the recent shocks; though the once frightened people feel very uncomfortable over them." Newspaper paragraphs of later date, mention another earthquake on the 14th of July, which completed the ruin of the city; but no letters reporting this have reached the Missionary House as yet.

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#### *TOCAT.*

LETTER FROM MR. VAN LENNEP, AUGUST 3, 1859.

It has been arranged by the mission, that Mr. Van Lennep and his family shall remain alone, for the present, at Tocat; Messrs. Pettibone and Winchester going to Erzroom, to reoccupy that post. Respecting the present state of things at Tocat he writes in a cheerful strain.

#### *Change in the Day School—Progress.*

I find that the movement in men's minds, perceptible for the last few months, is becoming more marked and

decided. I think you will be interested to learn the form it is now taking, as it is, I believe, without example in the history of this mission, unless we find something of the kind to have occurred in Constantinople.

By the close of last year the teacher of our day school had proved so unsuccessful, that we were obliged to dismiss him. After much hesitation, we engaged the services of a young man who had before been in the employ of the mission as a preacher, but had had no experience in teaching, and who, moreover, required higher wages than we had ever paid before. We at first ventured on only a conditional engagement. He commenced in February, and the number of pupils has since then increased every week, and sometimes every day, until it has now reached 90, of whom but 23 are Protestant children.

The great popularity which the school has acquired, seems to be attributable to the fact that the pupils make rapid progress, learning in two months what they had failed of acquiring in two years in the Armenian schools, and to the order and good behavior maintained in school, as well as the improved behavior out of school, without the constant use of the rod, of which parents complain in the other schools. The Scriptures in the modern dialect are one of the text-books, the Pilgrim's Progress is another. The school is always opened with prayer, and religious instruction is constantly imparted. But with all this, every thing sectarian is carefully avoided. Only such as choose, join the singing class, and nothing is said about Protestants and Armenians, but much about piety, and the Lord Jesus. Carabed, the teacher, has thus far displayed a tact which I have never seen surpassed, and rarely equaled, in this country.

#### *The Priests Alarmed.*

As you may well suppose, the priests have become alarmed at our success. The parents of most of the children

which have hitherto been sent, are people fully convinced of the truth of the doctrines we preach, but who have never been brought to take a decided stand. Every effort made to induce them to withdraw their children from the school has utterly failed. They have stood their ground firmly. It is the first time they have taken such a stand, and every one understands that it is on account of their religious opinions. Should the priests, therefore, push the matter, the consequence will doubtless be, that many of them, at least, will take the side of the truth, and instead of an occasional attendance on our preaching, will become regular hearers, and throw their influence more decidedly on the side of the gospel. At any rate, the children are becoming rapidly imbued with the principles which we teach them; and some of them boldly say that they are Protestants.

The turn Providence is giving to this matter at present, seems to point out our duty to make the best of an opportunity which may be lost by a change in our circumstances. For there is no doubt the Armenians will try to parry this blow, by getting up, if and when they can, a school of a higher order, which may contain all the elements of progress in ours, without its religious influence. We are invited to establish similar schools in different parts of the city, which are too far from our school for the pupils to attend. The poor, despised gypsies, who occupy a distinct portion of the town, ought to have a school immediately, and it would be the means of introducing the gospel among them. So, likewise, there might great good be done by establishing two other such schools, in two quarters occupied by the poor, daily workers in brass. The cost of these would be trifling, but we should have to support them. We have a school taught by a Protestant, in which religious instruction is imparted, and which supports itself in the main; but it is very exclusive, some of the wealthy alone sending their children there.

### Turkish Morals.

An incident occurred the other day which is well worth relating, as a specimen of the morals prevalent in this country. Our pious apothecary having cured a Turkish major of the Redifs, or National Guards, of some indisposition, the man came to him one day and said: "You have done me good and I wish to show you that I am not ungrateful. We are now enlisting Redifs for Servia; and they are willing to pay large sums to be let off. I have arranged it with my colonel, that we will release any man that pays us 500 piasters. But we need a doctor to administer medicine and make him temporarily sick, and then certify that he is unfit for service. You can have 200 piasters out of the 500 if you will do the business." Our brother told him his conscience would not allow him to do it, and moreover it was dangerous business to be engaged in. The major said he had been twenty-five years in the service and had always practiced this, as did officers everywhere throughout Turkey. So he went; and returning after a few days he said: "I am glad I did not close the bargain with you; for you would surely have told Mr. Van Lennep of it, and he would have repeated it among Franks, and thus our good name would have been marred. I have made my arrangements with —, (a Frank doctor.) I just received my share of pay from a man to whom he administered something which made him pass for being diseased!" I may safely say, that all the judicial business and administration of the country is carried on, in the interior, as far as possible, on the above principles.

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CONSTANTINOPLE.

LETTER FROM MR. GOODELL, AUGUST
10, 1859.

A Cheering Change.

THE contrast presented in this letter from a venerable missionary, is well calculated to encourage others, as well as those who, like

the writer, living and laboring in Turkey while the change has been going forward, have watched its progress with anxious and prayerful interest.

In looking over an old volume of the *Missionary Herald*, my eye rested on a communication from the Rev. Mr. Leider, of the Church Missionary Society, describing some of the difficulties which obstruct the course of the missionary in his efforts to diffuse a knowledge of Christianity among the Mussulmans. He enumerates seven difficulties, and to the third of these I wish to direct attention. He says:

“But (3.) the greatest hinderance is, that a man has to die if he change his religion. Many a Mohammedan, therefore, looks upon a missionary who comes to him to call his religion in question, as upon a man who aims at his life; and he is anxious to avoid any opportunity by which he might be induced to doubt the truth of his religion.”

This communication was transferred from the organ of the Church Missionary Society to the *Missionary Herald*, in November, 1832; and the American editor remarks, at the close: “Political revolutions, and other causes may, ere long, render the Mohammedan law referred to in the third head a dead letter.”

Blessed be God, these revolutions have already taken place, and that terrible law may be already considered a *dead letter*. The Mohammedan need no longer look upon a missionary as aiming at his life; or feel that he has to die, if he changes his religion. Then, it was almost certain that he would have to die; now, it is almost certain that he will live. Then, the law was against him; now, a higher authority than even the law itself is for him. Then, the chances were, so to speak, all against him; now, they are all in his favor. There was a possibility, even then, that he would escape a violent death, but it was only a possibility; and so there is a possibility, even now, that he will lose his life, but it is only a possibility. The two things

have just changed places with each other. And it is nothing less than the hand of the Messiah that has done this. In accomplishing his high and holy purposes, we see that he can, with infinite ease, control not only all the events but all the intellect of the universe. Surely his friends have every reason to place unlimited confidence in his power and wisdom and goodness. And for their encouragement let it be told, that there are already signs of spiritual life among those who, a short time since, dared not and could not breathe freely. Yes, among almost every class of that excluded and exclusive and singularly constructed society, a spirit of earnest inquiry has gone forth; and the words of the True Prophet are now publicly purchased, fearlessly read, often discussed, and we may hope, in some instances, firmly believed. Baptisms, into the name of the Father, and of the Son, and of the Holy Ghost, have already taken place, and even a regular congregation has been gathered, to whom one of their number, already a licensed preacher, proclaims from Sabbath to Sabbath, the unsearchable riches of Christ, no man forbidding him. “This is the Lord’s doing, and it is marvellous in our eyes.” Let us ‘thank God and take courage.’

Bombay Mission.—India.

LETTER FROM MR. HARDING, JULY 21,
1859.

Additions to the Church—Opposition.

THE facts mentioned in this letter are perhaps not the less encouraging, because they indicate an increasing and even violent hostility to the religion of the gospel. When some inquire, and seem ready to turn to the Lord, opposition is to be expected. Mr. Harding writes:

On the first Sabbath of this month we had the pleasure of receiving three persons to our mission church. Considering the very slow progress that Christianity has made in Bombay, we regard this as a special blessing from the Holy

Spirit, and we hope it may be the earnest of greater results in the future. Two of the persons received were baptized from heathenism; one was the son of Christian parents. The latter has but recently indulged a hope in Christ. He is an amiable, intelligent boy, fourteen years of age, and gives promise of becoming a useful member of the church.

The other two persons met with much opposition from their relatives. The mother of one seemed determined to prevent his baptism. She followed him to the chapel, and when I arrived, at the hour of service, with her arms about his neck, she was drawing him from the chapel steps. The sight was very affecting. The distorted face of the mother seemed the very picture of rage and despair, while the son, evidently grieved and pained at her conduct, and shrinking from any forcible resistance, yet seemed determined to go forward and confess Christ. As I came near them the mother released her hold, and he went immediately into the chapel. Seeing that he had gone, and that she was prevented from following him, she threw herself upon the ground, beating her head, and threatening to destroy her own life. A crowd soon collected, and for a few moments there was much disturbance about the door; it ceased, however, as soon as she was removed to another place. For several days this mother refused to eat anything, but she has since become reconciled to her lot, and is now living with her son as before.

Efforts to Divert Inquirers.

Several incidents have recently occurred showing the hostility of this people to the gospel, and their determined efforts to resist its progress. Among the educated young men, if any one is suspected of tendencies towards Christianity, there are those who at once visit him, supply him with infidel books, and in many ways endeavor to dissipate his serious impressions. I have reason to believe that there are persons appointed for this very

work. In the other grades of society the opposition is not less, though it is of a different kind. If persuasions are unavailing, violent measures are resorted to. Only a few days ago, a young man at Mathapacody was beaten by his relatives, because he persisted in visiting our native assistant who resides there. This young man possesses unusual intelligence, and for more than a year he has been thinking of Christianity, and comparing it with Hindooism. He seems now fully convinced of the truth of the former, and the folly of the latter. There are several of his associates who are in the same position, yet I fear that this is only the work of the intellect, and that their hearts are still unaffected. They do not hesitate, however, to declare their convictions, openly, and on this account they have met with much opposition. Some of them are watched day and night, to keep them away from Christian influences, and I hear that a pilgrimage to some holy place in the Deccan is now determined upon, as an antidote to these alarming symptoms. May the Lord confound these counsels. We feel very much the need of the Holy Spirit's work, and some are anxiously praying for it.

Recent Intelligence.

SHANGHAI.—In a letter dated June 18, Mr. Blodget mentions, that two additional members have been received to the church, one a young man and the other a married female. Adverting to the death of Mr. Macy, by small-pox, and to the fact that Mr. Brewster died at Canton in 1853, and Mr. Quarterman, at Ningpo, in 1857, of the same disease, Mr. Blodget urges the importance of the revaccination of all missionaries going to China, where they will be constantly exposed to infection. Respecting the missionary work in that portion of the Chinese empire he writes:

The range of missionary effort is widening greatly in this region. There are many outstations in important towns and cities, established by the missions at Shanghai and Ningpo. Their number cannot be less than fifteen. They are supplied by native catechists. The city of Hang-chow, the capital of Chih Kiang, and one of the most important cities in the empire, is already occupied

by foreign missionaries of the American Presbyterian Board, and of the English Church Missionary Society. Other societies also are looking forward to a speedy occupation of this important post. The city of Suchow, the capital of this province, is occupied also as an out-station of the London Missionary Society. One missionary, Mr. Liggins, of the American Episcopal mission, has already gone to Japan, and Mr. Williams, of the same Board, is soon to follow. Dr. McCartee, of Ningpo, has visited Shantung, and brings back an unfavorable report of Tung Chow, the port there opened, and of the disposition of the people toward foreigners. Mr. Holmes and wife, missionaries of the Southern Baptist Board, are now at Tung Chow, with the design of securing a residence there if possible. In these enlargements I am at present prevented from bearing any part, by the protracted sickness of my family.

CEYLON.—Mr. Hastings, of Manepy, in a letter dated June 16, refers to cases of discipline in the church “of painful interest.” “We have been obliged to cut off a female member, a graduate of Oodooville boarding-school, for heathenism; and now an old man, who was for many years a catechist in the service of the mission, and his wife, have openly apostatized, and performed heathen ceremonies.”

MADURA.—Mr. Rendall, reporting the Madura station, in June, says:

In looking over the Madura station field, I see much to encourage me. The catechists are disposed to take a hopeful view of the work, the members of the congregations are becoming better acquainted with the Bible, and the heathen every where listen with respect and attention. The Lord has opened a wide door. He seems to invite us to more prayer, more faith in him, and entire devotion to his cause. May we receive all needed grace from on high, and be enabled to consecrate ourselves more fully to the work to which we have been called.

In a letter dated July 4 he remarks:

The Lord is graciously adding a few to our churches. Mr. Noyes writes me that he has received, lately, nine persons to the churches of his stations up the valley; the native pastor at Periaculum has received three to his church in that place; I had the pleasure of receiving three to the Madura church yesterday; and Mr. Tracy received four persons, connected with the seminary, at the same time. May I not ask an interest in the prayers of God's people at the monthly concerts, in America, in behalf of the Madura mission. The gospel has been published extensively throughout the district, and the confidence of the people in their own religion is being undermined. Very many now are influenced to adhere to it only through fear and custom. Should the Holy Spirit be poured out, what a blessed ingathering of souls there might be at all our stations.

AHMEDNUGGUR.—Mr. Ballantine writes, July 18:

On the first Sabbath of this month four

persons were received to the communion of the first church here. Of these, three are boys belonging to the highest class in our school for catechists. They were baptized in infancy, and the fathers of two of them have deceased. The father of one was Yesuba, a memoir of whom was appended to the report of the mission for 1857. Thus, instead of the fathers we now have the children, coming forward to take their places in the church of God, and to labor in the kingdom of their blessed Master.

The cholera has raged here for a month past, and has carried off many people, both in this city and in the neighboring villages; yet it has not been of a malignant type, and very few of the English have been attacked by it. It is now diminishing. We have all been kept, thus far, and hope that we shall still be kept, by the kind hand of our Heavenly Father.

Mr. Bissell wrote from Scroor, July 20:

At length one long cherished wish of my heart is gratified, in seeing the little church at this place supplied with a native pastor. Sidoba was ordained on the 23d of June. On the 22d the candidate was examined by the mission, (which had met for the purpose,) in reference to his religious experience, motives in entering the ministry, doctrinal theology, and church history. In the evening of the same day he preached a sermon from the text assigned him, John v. 28, 29. The ordination services were as follows: invocation and reading the Scriptures, by Mr. Dean; prayer, by Mr. Barker; reading and exposition of Scripture, and ordaining prayer, by Mr. Bissell; right hand of fellowship, by Mr. Harri Ramchandrá; charge to the pastor, by Mr. Ballantine; charge to the people and concluding prayer, by Mr. Abbott; benediction, by the pastor. It was an interesting fact, in connection with this ordination, that the pastor received the right hand of fellowship from one of his own countrymen, who had preceded him a few years in the pastoral office. The welcome to the joys and trials of the gospel ministry given by the pastor of the first church in Ahmednuggur to his younger brother, was in cordial and affecting terms; while it clearly showed that the office of pastor of a Christian church in this heathen land is one of no ordinary responsibility and trial. May the great Head of the church add his blessing to this union of pastor and people, and make it greatly promotive of the growth in grace and usefulness of both.

We have a few inquirers, some of whom we hope may soon be received to the church. But we earnestly long and pray for the outpouring of the Holy Spirit, and the conversion of multitudes of those around us; and we trust we shall yet see this glorious work.

SATARA.—The brethren at Satara are called, still, to struggle on against opposing influences, with very little apparent encouragement in the way of present fruits of their labor. Mr. Wood writes, June 20, that they can speak of only one case of interest, while there has been a great falling off of late in attendance upon preaching. “It would seem as if there were a combination on the part of

all to stay away." No suitable Christian teacher, such as they "have been waiting and praying for," has yet been found to open a school for low caste children.

ASSYRIA.—Mr. Marsh, of Mosul, in a line to the Treasurer, dated July 9, says: "I hope the Secretaries are finding men for Mardin, Bitlis, and Amidieh; the work demands it. Ishak, our faithful evangelist, is here from Bootan, and has brought with him the Bishop, (Nestorian,) who is, he thinks, a truly converted man. He is ready to do whatever we advise. We ought to have a station in Amidieh, to look after Nestorians this side the mountains. There are now six hopeful converts in Bootan, (near Jezirah,) and we have nineteen church members here. We are confident that God is with us. Our Sabbath audiences average about forty adults. Pray for us."

NORTHERN ARMENIANS.—Mr. and Mrs. Clarke, Mrs. Parsons, and Miss Proctor, who sailed from Boston in the "Race Horse," July 14, arrived at Smyrna, July 28. Mr. and Mrs. Clarke, the latter especially, suffered much from sea-sickness on the voyage. Mr. Clarke says: "We cannot speak too highly or heartily of the kindness of Capt. Searles, and his steward, Mr. Melville."

SANDWICH ISLANDS.—Inquiries have been often made of late, as to intelligence which may have been received at the Missionary House respecting the revived "Hula," or native dance, at the Sandwich Islands. So far as is remembered or believed, the only statement of any consequence upon the subject which has ever been received, is the one which was published in full in the last Annual Report of the Board, pp. 112, 13; a part of which will be found also in the Missionary Herald for November, 1858, pp. 330, 31. In the general letter from the Islands this year no allusion is made to the subject. One of the missionaries now in this country states, however, that the Hula continues to some extent on Oahu. It is allowed by law only in Honolulu, and presents much the same attractions to the half civilized natives of Hawaii, that the theatre does to the more civilized people of the United States. Indeed, when foreigners remonstrate against it, the natives refer to the theatre which has been recently opened by foreign residents, as a justification of *their halekiaka*, (theatre.) It is said, also, that the number of church members found at the Hula has been comparatively small, and that members have been disciplined for attending.

Home Proceedings.

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its annual meeting in the First Presbyterian church in the city of Philadelphia, commencing on Tuesday, October 4, at four o'clock, P. M. Rev. Robert W. Patterson, of Chicago, Illinois, is expected to preach the Sermon, Tuesday evening.

DONATIONS.

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Cumberland, 2d cong. ch. for. miss. circle, (of which for the sem. at Bebek, 20; and for the Nestorian miss. 25)	45 00
Lewiston, Pine st. cong. ch.	20 00—65 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	70 00
Brewer, 1st cong. ch.	16 39
Patten, E. F.	10 00—96 39
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Norridgewock, Unknown,	5 00
	166 39
Eastport, A friend,	25 00
Machias, Cong. ch. m. c. and indiv.	28 00—53 00
	219 39

NEW HAMPSHIRE.

Cheshire co. Aux. So. S. D. Osborne, Tr.	
Hinsdale, WILLIAM HAILE, to cons. himself an H. M. 100; cong. ch. and so. m. c. 20;	120 00
Gilsum, Two friends,	2 50
Rindge, J. B. Bread, 10; T. S. Stratton, 1;	11 00
Sullivan, CHARLES P. LOCKE, to cons. himself an H. M.	160 00—233 50
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Dart. coll. cong. ch.	50 00
Orfordville, Cong. ch. and so.	8 00
Warner, Cong. ch. special dona.	20 00—78 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bennington, Mrs. D. Whittemore, dec'd,	6 00
Manchester, 1st ch. to cons. Rev. LYMAN MARSHALL an H. M.	139 60
Nashua, Pearl st. ch. m. c.	55 44—201 04
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so. 16,80; m. c. 6,96;	23 76
	536 30

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bristol, S. M.	1 00
Shoreham, R. Birchard,	10 00—11 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Hinesburg, Cong. ch.	9 00
Williston, do.	30 35—39 35
Orange co. Aux. So. L. Bacon, Tr.	
Brookfield, Cong. ch.	10 00
Chelsea, Cong. ch. and so. m. c.	18 63
Randolph, do.	8 00—36 63
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so.	8 00
Glover, Cong. ch.	20 00
Greensboro', Cong. ch. and so.	35 00—63 00
Windham co. Aux. So. F. Tyler, Tr.	
Saxton's River,	9 00
Windsor co. Aux. So. J. Steele, Tr.	
West Hartford, Cong. ch. and so.	17 00
	175 98

Bennington, 2d cong. ch. and so. m. c. 25 00
 North Pownal, Cong. ch. 20 00—45 00

220 98

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.*
 Curtisville, Cong. ch. and so. 7 30
 Great Barrington, 1st cong. ch. 92 77
 New Marlboro', Cong. ch. 24 00
 West Stockbridge, do. 16 81
 Windsor, Cong. ch. 58,84; m. c. 11;
 69 84—210 72

Boston, S. A. Danforth, Agent,
 (Of wh. from a friend, 12; anon. 10;) 46 37

Essex co.
 Andover, Chapel cong. ch. 30; E. W. 2; 32 00

Essex co. North Aux. So. J. Caldwell, Tr.
 Haverhill, Cong. ch. 10 00

Ipswich, Fem. sem. teachers and
 pupils, for the support of a scholar
 at Mt. Lebanon, 40 00

Newburyport, A thank-offering fr.
 a lady, 15 50—65 50

Essex co. South Aux. So. C. M. Richardson, Tr.
 Lynn, Sab. Gift so. 10,40; Miss E. Sweet-
 ser, dec'd, 5; 15 40

Hampden co. Aux. So. J. C. Bridgman, Tr.
 Springfield, Friends for ed. in Syria,
 Middlesex co. 7 00

East Cambridge, Evan. cong. ch.
 m. c. 9 48

Newton Corner, A friend, 10 00

West Newton, Two friends, 6 00—25 48

Middlesex co. South Conf. of chs.
 Wayland, W. Challoner, 3 00

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
 Dedham, E. Paul, 10 00

Franklin, Cong. ch. and so. 36 50

Medfield, 2d cong. ch. and so. 18 00

Milton, 2d cong. ch. 11 67

Roxbury, Eliot ch. gent. 100; m. c.
 17; Vine st. ch. m. c. 16,30; 133 30

West Roxbury, Evan. cong. ch.
 m. c. 14 88

West Medway, A friend, 10 00—234 35

Old Colony Aux. So. H. Coggeshall, Tr.
 Lakeville, Ortho. cong. ch. 18 54

Palestine Miss. So. E. Alden, Tr.
 East Bridgewater, Cong. ch. 35 63

South Weymouth, Union ch. and
 so. 45 27—81 10

Taunton and vic. Aux. So.
 Raynham, 1st cong. ch. 25 00

Worcester South Conf. of chs. W. C. Capron, Tr.
 Millbury, A friend, 5 00

769 46

Chelsea, Winnisimmet ch. m. c. 26,44;
 Broadway ch. m. c. 17,25; 43 69

Unknown, 50; unknown, 3; a friend,
 75,20; do. 5; 178 20—221 89

991 35

Legacies.—Ipswich, Mrs. Ruth Conant, by
 Gilbert Conant, Ex'r, 33 33

1,024 68

CONNECTICUT.

Fairfield co. East Aux. So.
 Stamford, Miss Harriet A. Hins-
 dale, wh. with dona. from Pres.
 ch. cons. ADA HINSDALE CHASE
 an H. M. 50 00

Stratford, G. Loomis, 5; cong. ch.
 97; m. c. 38; to cons. Mrs. SA-
 RAH G. SWAN an H. M. 140 00—190 00

Hartford co. Aux. So. A. G. Hammond, Tr.
 Hartford, Centre ch. m. c. 10 25

South Windsor, 1st cong. ch. 69 64

Suffield, C. F. Loomis, 5 00—75 89

Litchfield co. Aux. So. G. C. Woodruff, Tr.
 Colebrook, Cong. ch. a bal. 2 00

Terryville, Cong. ch. m. c. 22 17—24 17

Middlesex Asso. E. Southworth, Tr.
 East Hampton, 1st cong. ch. which with
 prev. dona. to cons. A. N. NILES an
 H. M. 68 34

New Haven City Aux. So. F. T. Jarman, Tr.
 New Haven, United m. c. 17,47; North
 ch. m. c. 20,33; South ch. m. c. 10,50;
 a lady, 1; 3d ch. m. c. 44,83; Daven-
 port chapel m. c. 5,81; 99 94

New Haven co. East Aux. So. F. T. Jarman, Tr.
 Bradford, Cong. ch. 25 04

Guilford, Unknown, 2 00—28 08

New Haven co. West Conso. A. Townsend, Tr.
 Birmingham, Rev. R. E. W. 20 00

New London and vic. and Norwich and vic.
 Aux. So. F. A. Perkins & C. Butler, Trs.
 Greenville, Cong. ch. 53 55

Stonington, 2d do. 51 10—104 65

611 07

Legacies.—Canton, Mrs. Amelia Ev-
 139 92

East Hartford, Mrs. H. Bigelow,
 by A. G. Hammond, 101 25

Greenfield, Miss Eleanor Coley, by
 E. Sherwood, Ex'r, 100 00—341 17

952 24

NEW YORK.

Geneva and vic. Aux. So. G. P. Mowry, Agent.
 Albion, Pres. ch. m. c. 30 00

Berkshire, Cong. ch. 30 00

Burdette, Pres. ch. a bal. 6; J. W.
 Snyder, 10; 16 00

Cayuga, Pres. ch. 50 61

Elmira, do. 51,40; S. Benja-
 min, 50; 101 45

Geneva, I. McK. 2 50

Genoa, 1st cong. ch. 44 83

Havana, Pres. ch. 15 04

McGrawville, do. 20 00

Newark Valley, Cong. ch. 40,67;
 m. c. 9,47; 50 14

Youngstown, Pres. ch. 5 40—365 97

Greene co. Aux. So. J. Doane, Agent.
 Durham, 1st pres. ch. 25 00

Hunter, Pres. ch. 10 00—35 00

New York and Brooklyn Aux. So. A. Merwin, Tr.
 (Of wh. from J. M. Prescott, 25;) 59 90

Otsego co. Aux. So. D. H. Little, Tr.
 Cooperstown, Pres. ch. m. c. 34 63

495 50

Adams, Pres. ch. m. c. 20 38

Brooklyn, I. DuBois, 5 00

Canaan Centre, Pres. ch. coll. and
 m. c. 32 32

Cazenovia, 1st pres. ch. 152 27

Deposit, Pres. ch. 7 86

East Palmyra, do. 22 00

Jasper, Mrs. C. Lamson, 5 00

Malden, Pres. ch. m. c. 56 00

Malta, S. N. Rowell, 3 00

Meredeth, Cong. ch. 6 00

New York, "Miss. Box," 20; A.
 Chapin, 5; 25 00

Plattsburgh, 1st pres. ch. and cong. 60 60

Ridgebury, Pres. ch. 50 00

Wading River, Cong. ch. 10 00

Wilson, Missionary Union, 3 04

Yorktown, Cong. ch. 7 33—465 22

950 72

NEW JERSEY.

Bloomfield, Pres. ch. (of wh. from a
 friend to cons. JACOB F. RAN-
 DOLPH an H. M. 100; Z. B. Dodd,
 wh. and prev. dona. cons. Mrs.
 MARY JANE OAKES an H. M. 50;) 412 15

Newark, A friend, 1 00

Paterson, 1st pres. ch. E. E. Van
 Buren, 5 04

South Orange, Pres. ch. Mrs. II.
 Lounds, 14 00—432 15

PENNSYLVANIA.

By Samuel Work, Agent.
 Harrisburg, 1st pres. ch. m. c. 11 08

Hartsville, Neshaming pres. ch. 57 07

Philadelphia, Olivet do. 69 04

Pottsville, Pres. ch. 40 58

York, do. 271 40—452 17

Equinunk, M. E. Scudder,	2 00
Lewiston, F. I. Hoffman,	5 00
Pittsburg, A friend,	50 00—57 00
	509 17

DELAWARE.

Wilmington, Central pres. ch. wh. and prev. dona. cons. Mrs. ELIZABETH LATIMER an H. M.	29 05
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DISTRICT OF COLUMBIA.

Washington, A friend,	100 00
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VIRGINIA.

Wythe and Pulaski Cos., New River Benev. and Fem. Tract Societies,	30 00
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KENTUCKY.

Bowling Green, T. C. Calvert,	5 00
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TENNESSEE.

Columbia, Mrs. D. O. Morton,	5 00
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OHIO.

By G. L. Weed, Tr.	
Berlin, Pres. ch.	20 00
Cincinnati, 3d pres. ch. m. c. 13, 15; E. S. 5; Mrs. Conner, 1; J. C. 30c.;	19 45
College Hill, Pres. ch. m. c.	4 49
Dresden, do.	26 00
Glendale, Mrs. McPherson,	5 00
Georgetown, Pres. ch. m. c.	1 00
Logan, Cong. ch.	50 00
Springfield, do.	10 00
Walnut Hills, Lane sem. m. c.	4 86—140 80
By T. P. Handy, Agent.	
Conneaut, m. c.	4 25
Plymouth, Pres. ch. 14, 50; A. B. 19; J. B. F. 3;	27 50
Windham, 1st cong. ch. 10; S. Scott, 10; J. Angell, 10;	40 00—71 75
	212 55
Columbus, M. A. Backus,	4 00
Dover, Cong. ch.	5 00
Mount Gilead, 1st pres. ch.	20 00
Oxford, W. M.	1 00
Rawsonville, E. E. K.	3 00
Tallmadge, Benev. asso.	91 00—127 00
	339 55

MICHIGAN.

By T. P. Handy, Agent.	
Marquette, Rev. C. B. Stearns,	25 00
Adrian, 1st pres. ch.	75 00
Allegan, Nathan Branch,	10 00
Brighton, Pres. ch. J. C.	3 00
Union City, Cong. ch. m. c.	3 00
	116 00

INDIANA.

By G. L. Weed, Tr.	
Danville, Pres. ch. m. c.	22 00
Indianapolis, Plymouth cong. ch.	22 70
North Madison, Rev. A. Parker and wife,	3 00
Rising Sun, Pres. ch. 6, 50; Rev. E. Black, 5;	11 50—59 20

ILLINOIS.

By Rev. C. Clark.	
Bloomington, Cong. ch. 3; indiv. 7;	10 00
St. Charles, do.	15 00—25 00
Bunker Hill, Cong. ch.	23 00
Chicago, A friend,	100 00
Elmwood, 1st cong. ch.	48 25
Galesburg, 1st ch.	5 00
Greenville, 1st cong. ch.	22 00
Kewanee, Cong. ch.	11 00
Roscoe, do. m. c.	6 00
Rosemond, Cong. ch.	10 00
Waverly, P. C. J.	5 00—230 25
	255 25

WISCONSIN.

By Rev. C. Clark.	
Beloit, Pres. ch. a friend,	10 00
Hartford, Cong. ch.	8 00
Menasha, do.	9 67
Milwaukie, South pres. ch.	6 00
Neenah, Cong. ch. 11; L. H. J. 5;	
H. P. J. 20c.;	16 20
Oshkosh, Cong. ch.	11 61—61 48
Oconomowoc, m. c.	4 00
Waupun, Cong. ch.	3 42—7 42
	68 90

IOWA.

Burlington, Cong. ch.	18 92
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IN FOREIGN LANDS AND MISSIONARY STATIONS.

Adrianople, Turkey, T. L. and M. H. Byington to cons. Mrs. ELIZABETH HALLOCK, of Plainfield, Mass. an H. M.	100 00
Hamilton, Can. N. D. Fisher,	25 00
Indian Lands, Can. West, Cong. ch.	2 00
Leon, Seneca mission, Mrs. Wellman and others,	2 00
	129 00

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$11 00
VERMONT,	9 92
MASSACHUSETTS,	72 82
CONNECTICUT,	56 50
NEW YORK,	25 00
PENNSYLVANIA,	100 00
OHIO,	4 45
MICHIGAN,	5 00
ILLINOIS,	19 56
	\$304 15

Donations received in August,	5,941 25
Legacies,	374 50
	\$6,315 75

THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN AUGUST.

VERMONT.—Essex, Cong. ch. 30; La. miss. asso. 8; Hardwick, cong. ch. and so. 35; Strafford, cong. ch. 8; Vergennes, cong. ch. 30;	111 00
MASSACHUSETTS.—Beverly, A member of the Dane st. ch. 20; Braintree, friends in Dr. Storrs's ch. 4, 50; Falmouth, a friend, 50; Littleton, ortho. so. to cons. Rev. D. F. LAMSON, of Littleton, an H. M. 65; a friend, 10; Topsfield, Christian people, 2; Wilmington, a friend, 25;	176 50
CONNECTICUT.—Farmington, A friend, 10; Greenwich, a friend, 10; Northford, Mrs. A. B. 1;	21 00
NEW JERSEY.—A friend,	1 00
MICHIGAN.—Ruggles, Anon. 3; Allegan, N. Branch, 5;	8 00
ILLINOIS.—Elkhorn, M. R.	2 00
	319 50

DONATIONS IN CLOTHING, &c.

Cleveland, Ohio, 2d pres. ch. communion service for Bagchejuk church.	
Worthington, Ms. A box, fr. fem. benev. so. for Cattaraugus miss.	

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